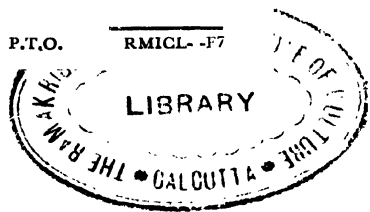


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# Everyday Efficiency

*A PRACTICAL GUIDE  
TO EFFICIENT LIVING*

Written for the Ordinary Man and Woman

By

FORBES LINDSAY

*Author of "Efficiency," "The Psychology  
of a Sale," etc., etc.*



LONDON

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*Dedicated*  
*to*  
*HARRINGTON EMERSON*  
*<sup>3</sup>Past Master of Efficiency*  
*by a*  
*Grateful Disciple*





## FOREWORD

The material in this volume has been extensively used as a correspondence course. Hundreds of letters testify to remarkable benefits derived from it. Similar results may be secured from the employment of the material in its present form, provided the lessons are studied closely and the exercises practised persistently.

The object of the present publication is to bring this system of instruction in Personal Efficiency within the reach of the many who can not afford the cost of a correspondence course, which usually ranges from fifteen to fifty dollars.

It has been deemed advisable to adhere to the original arrangement of lessons with test questions. The student is strongly advised to treat the material in the same manner as he would if he were receiving one lesson each week, with the obligation of returning answers to the questions at the same intervals.

FORBES LINDSAY.

*Los Angeles, Cal.,  
August 1, 1918.*





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**SECTION ONE**  
**Mental Efficiency**



## LESSON ONE

### INTRODUCTION

The first concern of the student will be the practical application of this Course. Unless he can turn it to account in his vocation he will be apt to begrudge the time and effort demanded by it. Let us dispose of this question at the outset.

**Personal Efficiency is the mental and physical ability to conceive and execute in the easiest, quickest and most economical manner; that is to say, in the best way.**

Personal Efficiency is not a system, a discovery, nor a fad. It is not even a novelty. Efficiency antedates the Creation, and the first six hundred words of Genesis describe a wonderful exhibition of it. The Administration of Moses was a striking illustration of it, the rule of Lycurgus another. Stephen Girard, John Wanamaker, Alva Edison and thousands of less known men have been shining examples of its practice.

This much is new about Efficiency. Only in recent years has it been reduced to a science. When any department of knowledge or activity has been



so thoroughly studied and analyzed that definite principles can be laid down as governing it, then it becomes science, which is nothing more nor less than verified and systematized knowledge.

A few men, among whom Harrington Emerson was conspicuous, studied Efficiency as exhibited in the lives of certain naturally efficient men and deduced the fundamental principles underlying it. These they formulated and enunciated, thus giving us the science. They did not invent anything, but made comprehensible to the common mind truths which are as old as the everlasting hills.

Mechanical Efficiency has long been accepted as essential to material development. Human Efficiency is fast meeting with universal recognition and at no distant date will be in equal demand. It is true that one occasionally encounters a benighted adherent of the discredited rule-of-thumb system who pretends to regard Personal Efficiency as a fanciful fad. But this attitude, begotten of ignorance or indifference, is becoming daily more rare.

If the consequence of Personal Efficiency is fitting thought and action, it follows that the man who acquires Efficiency must gain in force, skill and capacity.

There are two distinct, but closely related, phases of Personal Efficiency. One of these is general and purely personal; the other, technical or vocational.

The cultivation of the former is an essential preparation for the exercise of the latter. One cannot use appliances or methods effectively unless the physical and mental faculties necessary to their employment have been previously trained.

Before we can have an Efficient salesman or banker, we must have an Efficient MAN. The substructure of purely personal Efficiency is a prerequisite to vocational Efficiency. Any condition which unfavorably affects the physical, mental or moral side of a man reacts on his work. This law is infallible. The connective influence may not be apparent. The man may be utterly unconscious of it. Nevertheless, it exists invariably.

A man's health can not be depressed, his self-esteem can not be injured, without his Efficiency as a workman suffering in consequence. On the other hand, every improvement in the character, personality and talents of the individual must be reflected in his increased Efficiency as a workman.

If Personal Efficiency ensures performance in the easiest, quickest and most economical way, it follows that the efficient man will consume less energy, time and material on a task than the inefficient man, and execute it in a better manner. And, of course, saving of time and energy represents capacity for additional work.

We are beginning to realize that it is not so much

the degree of effort as the quality of effort which counts. I am acquainted with a business man who brought himself to the verge of nervous prostration by sheer hard work. He studied the principles of Personal Efficiency and in six months was doing **more work and better work in less time and with less effort.** This man was quite up to the average in business Efficiency. His failure to stand up under extreme hard work was due to defects in the purely personal side of his life—insufficient exercise, injudicious diet and ill-regulated sleep.

This being so, it is evident that the attainment of vocational Efficiency may not be sought independently of consideration for purely Personal Efficiency. The truth of this statement is illustrated by many men who, despite deep study of the theory of salesmanship or the technicalities of some other business, fail utterly by reason of personal defects.

It is with the fundamental and general phase of Personal Efficiency that this Course will deal. If its lessons are absorbed and put into habitual practice, the acquisition of vocational Efficiency will consist of no more than the mastery of the technicalities pertaining to one's business.

### THE EFFICIENT BUSINESS MAN

In this age there are fewer pawns on the chess-

board of life. Many more than formerly are exercising initiative, assuming responsibility, carving out careers on independent lines. The solitary giants of other days who, by reason of innate Efficiency and applied psychology, swayed their fellows to their will, have at the present time thousands of counterparts. But the effect of individual superiority is not so great because there are so many more major pieces in the game and the pawns are no longer mere automata.

The successful business man, with a few exceptions of conspicuous superiority of character or intellect, is differentiated mainly by superior Efficiency in comparatively small matters. He applies the cardinal principles of Efficiency to the details of his work. He cultivates his talents and organizes himself. His habits of thought and action in business and out of it are such as to promote and augment his Efficiency.

Roosevelt speaks of "two kinds of success, one, that of the rare genius, the other, that of the ordinary man who does ordinary things a little better than his fellows." And, it may be added, for every success of the former kind there are ten of the latter. The success of the genius is uncertain at best; that of the efficient man is absolutely suré from the moment he initiates his project.

Too often the seeker after Personal Efficiency

applies his efforts in wrong places, as if a man should busy himself patching up roof, windows and floors of a house whose foundation was caving in. To obtain the right view of Personal Efficiency we must go down to the roots of the matter and consider first principles and fundamental conditions.

Richard Wightman declares: "The big work of man is neither masonry, manufacturing, nor merchandising. It is life itself. Incidentally, there are bricks to be laid, wood to be shaped and goods to be sold; but these are only jots and tittles in the scheme of individual existence. The main thing is life itself." Your most important problem is to live in the manner most conducive to your own benefit and that of others. To do this you must have clearly defined principles and ideals, as well as rules of conduct based upon them. In short, you must order your life by the dictates of Personal Efficiency.

Personal Efficiency is essentially a mental condition. It is born in the mind and can only be maintained by mental effort. Self-improvement must have for basis a favorable mental attitude and harmonious mental habits. We shall find that the mind plays an important part in development through all the processes of our effort. The effectiveness of all our physical functions is largely dependent upon our mental state.

•

### THE SCHEME OF THE COURSE

Our task will not be one of upbuilding solely. In order to develop, a man must eradicate such qualities in his moral and mental make-up as interfere with his best growth. In order to progress toward success he must remove those factors in his personality which create friction and so obstruct the pursuit of his purpose. So, eradication should go hand in hand with development, just as weeding takes place with hoeing in the cultivation of plants.

In the first part of this Course we shall consider methods for the acquisition and extension of such mental qualities as Will, Courage, Concentration, Purpose, Poise, Observation and Cheerfulness. The second part will be devoted to physical improvement and preventive hygiene. In the third part the application of the principles of Personal Efficiency will be treated under a variety of headings, such as Time Consumption, Plans, Schedules, Despatching, Standard Operations and Conditions.

Nothing could be more simple than Personal Efficiency. A statement of its nature and manner of acquisition may be made clear to the most ordinary understanding. Nor are the methods and practices necessary to its cultivation difficult to carry out. For all that, the acquirement of Personal Efficiency is not a matter to be lightly esti-

mated. It involves the exercise of Will, Perseverance, Self-Denial and Discipline.

The price demanded is insignificant compared with the reward of achievement. The student must bear in mind that the point at issue is not only his career as a business man, but **his entire success in life.** The attainment of ability to exercise approximately 100 per cent of his potential Efficiency will lift him out of the crowded ranks of mediocrity and give him place with the markedly successful. Within practical limits he may aspire to any goal, with reasonable assurance of realization.

### SUGGESTIONS FOR STUDY

Now I will give you some suggestions for studying these lessons.

To begin with, obtain from any stationer the Yawman and Erbe "Handy Cloth Box, No. 18," as well as a supply of cards and guides to fit; say 250 of the former and 50 of the latter.

As you read the lessons mark the portions which impress you most or which you especially desire to remember. **This marking can never be done with the best effect at a first reading.** Transfer the marked passages, with brief headings for guides, to cards—no more than one subject to a card—and file them in your box, which we will call your "**Personal Efficiency File.**"

You may ask, what is to be gained by the reproduction of material that you already have in the lesson pamphlet? There are several advantages of which I will mention but the chief. 1. By detaching a statement or expression from the body of the text you immediately give it peculiar prominence in your mind. 2. By writing it out you impress it upon your memory. 3. The suggested method will collect the cream of the lesson and enable you to review all or any portion of it without going through the context. 4. The detachment of the subjects will facilitate the addition of notes or memoranda.

Your guide cards may be arranged under the headings of lessons, subjects, or both, as you find most convenient. In any case, when you read a lesson a section of the file should at once be opened up for it. The first card in this section should contain the number of the lesson, the main topic and subdivisions, date of beginning study, the specific periods devoted to the study of the lesson and other data of similar character which you may wish to preserve.

You may not readily see the value of some of these directions, but as you progress with the Course you will discover that they involve several of the principles of Personal Efficiency and are excellent practice for you.

Your file will not be a mere collection of quota-



tions and record of details. These will be but the foundation on which to build a mass of material that will be of the utmost practical use to you. On subjecting your extracts to reflection, ideas of your own will be evolved and should be added to your file. Personal experiences in the same connection should also be recorded. Pertinent information and suggestions gathered from books or other sources will add to your data. From time to time the lessons will impose exercises of various kinds. The results of these must be carefully recorded. Without the employment of records you can not put forth your utmost effort, mental or physical. In order to do so you must have a definite achievement which it is your aim to surpass.

As the lessons progress I shall give you further directions for the use of your Personal Efficiency File.

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## REVIEW QUESTIONS

### I

1. Define Personal Efficiency.
2. What advantages would you derive from the application of the principles of Personal Efficiency to the performance of a task?

3. Name two distinct phases of Personal Efficiency.
4. What connection exists between these two phases?
5. What chiefly differentiates the successful business man?
6. What is the most important problem imposed upon every individual?
7. Name the two lines of endeavor embraced in Self-Improvement.
8. What important qualities are involved in the cultivation of Personal Efficiency?
9. What are the bearing and influence of Personal Efficiency on your work?
10. What are the chief advantages of keeping the suggested card file?

## LESSON TWO

### SUGGESTION

We are making Suggestion the starting point in this course of study and practice, because Suggestion is the most powerful factor in our mental processes and consequently exerts a great influence over our physical actions.

Unless you have directed thought and observation to the subject, you will be apt to question this proposition. You may contend that reasoning is the most potent factor in your mental processes, not realizing to how large an extent your reasoning is based on premises which have no other foundation than Suggestion. The reading of this chapter, however, will satisfy you that the statement advanced in the foregoing paragraph is sound.

### WHAT IS SUGGESTION?

Before proceeding farther, let us establish a working definition of Suggestion. A determination of just what we mean by the word is essential to an intelligent discussion of the subject.

The dictionary definition of "Suggestion" is, in

part, as follows: "The imparting or exciting of a notion or idea in an indirect or unobtrusive way; a hint, intimation or insinuation; the spontaneous calling up of an idea in the mind by a connected idea." This is acceptable, as far as it goes, but not sufficiently comprehensive for our purpose.

By modern psychologists the word Suggestion is given a more extended meaning. It is held to imply impressions made upon the mind through the agency of gestures, signs and facial expression; by physical sensations and physical objects. It is also employed to indicate direct statements, and especially repetitions, the influence of which is derived from the **supposed** authority of the source.

Atkinson says: "When an idea is placed in the mind of a person by Suggestion, it is always placed there by one of the following three general methods:

1. Suggestion by means of *impressing* the fact upon the mind by firm, authoritative statements, repetitions, etc., in which the suggestion acts as a die upon the molten wax; or

2. Suggestion by means of *inducing* the idea in the mind by indirect insinuation, hint, casual mention, etc., by which the mind is caught off its guard, and the instinctive resistance of the will is escaped; or

3. Suggestion, generally along the lines of **association**, in which outward appearances, objects, environment, etc., act to both impress and induce the idea into the mind."

This point is to be particularly noted. **Whether** it is caused by indirect means, by authoritative statement, by association of ideas, or by physical impressions, a Suggestion is an idea induced in the mind by influences independent of the employment of reason, demonstration or proof.

### THE FIELD OF SUGGESTION

After infancy we are incapable of an absolutely original or elementary idea. Turn your mind on any subject and you must bring to bear upon it thoughts which are not unique and new-born, but which emanate from the immeasurable stock of ideas, notions and conceptions with which the brain is charged. From what are these pre-existed ideas derived? Some from actual knowledge, but by far the larger part of them from Suggestion.

If you should subject your beliefs, opinions and prejudices to examination you would discover that but a small proportion of them have foundations of ascertained fact or cold reason. Indeed, you would probably be completely at a loss to determine the origin of some of your strongest convictions.

We are as constantly exposed to Suggestions as we are to bacteria, and, as few of us exercise any control in the matter, we are as unconscious of the former's lodgment in our mind as we are of the latter's entrance to our body. After a while these

influences exhibit in mental expressions or physical symptoms without our having any knowledge of the causes.

It is evident that we receive our mental impressions from thousands of suggestive sources, and vastly more of them in that manner than through direct or definite agencies. Suggestions are conveyed by hint, intimation, insinuation; by gesture, look and attitude. They are induced by partial statement, incidental allusion, illustration and question. They are derived from all kinds of conditions and things. Inferences are generally in the nature of Suggestions, rather than positive deductions. Suggestions are spontaneously set up by the Association of Ideas.

At every moment of the day you are subject to Suggestions. Some of these you reject and others you accept. Your action in this respect is usually governed by pre-disposition, unaffected by reason, or calculation. You are constantly gaining impressions through Suggestion. And, meanwhile, you are constantly thinking and acting under the influence of Suggestions previously received.

Walter Dill Scott says: "Man has been called the reasoning animal, but he could, with greater truthfulness, be called the creature of suggestion. He is reasonable, but he is to a greater extent suggestible."

## THE SEAT OF SUGGESTION

“Of all the laws of the human mind, the law of suggestion is the most important,” declares Hudson, one of our leading psychologists. “Man is endowed with a dual mind, objective and subjective. The subjective mind controls the functions, sensations and conditions of the body. **The subjective mind is amenable to control by suggestion.**”

The existence of the subjective or Sub-Conscious Mind is an established scientific fact and every person can find ample evidence of it in his own experience. Furthermore, it is an accepted fact that mind is resident in every cell of the body and that these “cell-minds” are connected with or are parts of the Sub-Conscious Mind.

In case these statements are new or strange to you, I can not too strongly assert that they are the expression of cold scientific conclusions. There is nothing mystical or fanciful about them. As we progress we shall discover their practical application to the purposes we have in view.

To quote Dr. Max Eastman: “The Law of Suggestion, which is one of the greatest discoveries of modern science, was first formulated by Dr. Liebault, at Paris, in a book published in 1866. Since his day the number of physicians who practice ‘suggestive therapeutics’ has steadily increased, until

to-day no thoroughly clinical hospital is without a professional suggestionist. \* \* \* It is one of the simplest and coolest of scientific theories. It is a question of the relation between the brain and the bodily organs. \* \* \* The attempt to fix an idea in the mind without reason is suggestion. \* \* \* *This force, together with the power which is revealed in a man of correcting his own mental habits, is the greatest practical discovery of modern psychology.*"

The seat of Suggestion is the Sub-Conscious Mind. It is in this region that Suggestion is received, developed and assimilated by the mental system.

### THE POWER OF SUGGESTION

The power of Suggestion for good or evil is extremely great because its application is practically limitless, and because we are all highly susceptible to its effects. A strong and persistent Suggestion will sometimes overcome the dictates of logic and reason. An able lawyer in Paris grew interested in re-incarnation and read everything upon the subject which he could obtain. After a while he became obsessed of the idea that he had previously lived in the person of Charles Martel. Otherwise perfectly sane, this man retained his strange delusion to the day of his death. A soldier



came under my observation in India who was haunted by fear of cholera and possessed by a conviction that he would die of the disease. One night he was carried to the hospital exhibiting pronounced symptoms of cholera and died, a typical case, so far as the medical diagnosis went. And yet, investigation proved that the man had not been exposed to infection and no other case developed in the regiment at the time, which was in itself an unparalleled condition.

Repeatedly read the circular of a patent nostrum and you will almost certainly display some of the symptoms described in it, although you were previously in perfect health. And this, despite the fact that the objective mind, and the allied reasoning faculties, protest against the acceptance of the quack doctrine.

Certain medicines, containing nothing more potent than gentian or sugar, and certain appliances, such as electric belts and metallic finger rings, are unquestionably effective in curing disease. Two facts are absolutely established in these cases,—first, that the medium has no inherent therapeutic quality and, second, that it has effected true cures. Where are we to find the solution to this paradox? In the power of Suggestion to be sure.

It is safe to say that with most men the greater part of the Suggestions received are harmful in

their effect. This because most men absorb Suggestions as they take in air, without any volitional or discretionary action. And because by far the greater proportion of casual Suggestions is of a harmful nature.

To take a familiar illustration: The average man reads the newspaper with a neutral mind, if not one actually predisposed to the acceptance of anything that he may find in the sheet. At least half the matter in a newspaper is distinctly harmful in its Suggestion and much of the other half, questionable. Here you have a prime cause of the fallacies, sophistries and shallow opinions that are commonly current. Here, also, you find an explanation of epidemics of certain kinds of crime, of certain social follies and certain senseless fads.

By favorable adjustment of your environment, physical and intellectual, you may minimize your exposure to undesirable Suggestions and increase your exposure to beneficial Suggestions. For example, you may choose your associates and your books with this end in view. By training you may habituate your mind to avoid and repel harmful Suggestions, whilst it seeks and accepts those of a contrary character. The accomplishment of this object will necessitate watchful discrimination at the outset, but continued practice will result in instinctive mental action.

There are certain Suggestions, good and bad to which you are regularly or frequently subject. You should have a clear idea of these so that you may exercise deliberate control over them. Take an early opportunity to think about the matter. Write your findings on cards and make them part of the records of your Personal Efficiency File. This is to be considered a stated exercise in connection with the lesson. It is an essential part of a plan of practice which will be gradually unfolded to you.

The subject of Records will be treated extensively in the Section of the Course relating to Functional Efficiency. It will then be seen that, aside from their obvious and ordinary utility, Records exercise most important psychological influences and produce effects which would be quite impossible without their employment.

### AUTO-SUGGESTION

The most direct and effective mode of Suggestion is Auto-Suggestion. This is neither more nor less than Suggestion conveyed to Self by Self. Suggestion and Auto-Suggestion differ only in source of origin. In principle and effect they are the same. Auto-Suggestion is naturally more readily directed and controlled than any other form of Suggestion. This, as I shall indicate more specifically pres-

ently, makes it an agency of inestimable value and power.

By insistence that you are looking ill I can, in time, make you look and feel so. You may produce the same result more readily by similar thought originating in your own mind. If I should seriously intimate to you daily for a month that I believe you to be strong-willed, you would gradually come to share my belief and—which is of practical account—your strength of will would actually increase. But you could produce precisely the same effect, and probably in greater degree, by Auto-Suggestion, that is, by constantly affirming that you are strong-willed.

The Sub-Conscious Mind plays an extremely important part in this connection. "There exists in all intellectual endeavor," says Jastrow, "a period of incubation, a process in **great part sub-conscious**, a slow, concealed maturing **through absorption of suitable pabulum**. Schopenhauer calls it 'unconscious rumination,' a chewing over and over again of the cud of thought preparatory to its assimilation with our mental tissue; another speaks of it as the red glow that precedes the white heat."

"The subjective mind will feed upon and create from the material given it by the will," declares Olston. The effect upon you of Suggestion by me or by yourself will not be limited to the moment

each day when the mind is directed consciously to the matter, but it will be working and growing constantly. This, because when a seed has been planted in the Sub-Conscious Mind the process of germination and growth goes on without any realization on your part except in so far as you infer it from manifest result. The plant will need occasional tending, just as the farmer's corn does, but the development will proceed in one case as in the other whilst no attention is being paid to it.

Here, then, is an agency that is limitless in its scope and effect, and one which may be made the means of exercising the most extensive influence upon your personality. As has already been said, we are constantly subjected to Suggestion or exerting it upon others, but for the most part in a haphazard or accidental manner. If we should learn the principles governing this agency and adopt methods of intelligent application, we would have a very powerful force at our command for the promotion of all desirable purposes.

### THE PRACTICAL ASPECT

The foregoing explanation was necessary to an understanding of the nature of Suggestion and an appreciation of its practical application to our purposes. Here we shall deal with Suggestion only in so far as it may be made an aid to your Self-Im-

provement. With extended experience, however, you will learn to appreciate it as a means of influencing others.

Personal Efficiency is essentially a mental attitude. "As a man thinketh in his heart, so is he." The most potent and practical agency in the development of the necessary mental condition is Suggestion.

The basis of Personal Efficiency must be Personality. You can not achieve Efficiency merely by the practice of certain rules and methods, as you might perform bookkeeping or carpentry. Functional Efficiency is merely the application of principles in the manner prompted by the efficient mental state. Nor can you assume the qualities essential to Efficiency, if they are not actually parts of your Personality. The spirit of Efficiency is its mainspring and motive power. In short, Functional Efficiency is impossible without Mental Efficiency.

Our basic purpose, then, must be the creation of an efficient Personality. This will be a process of development and eradication. We must foster certain qualities and suppress certain others. Our aim will be the attainment of certain ideals or standards of character by Self-Improvement.

In succeeding pages the mental qualities essential to Personal Efficiency will be considered. The

treatment must necessarily be general and I can not offer detailed solution of the individual problem, because each case will present somewhat different conditions. I shall, however, aid the individual in handling his particular case by enunciating principles of universal application and suggesting methods of universal efficacy.

### SELF-ANALYSIS

Have you ever made a Self-Analysis? If not, it is high time that you discovered your real self. If the present Course should do no more than induce you to take this step, it would confer a lifelong benefit, the value of which you can not now appreciate.

It is an amazing fact that millions of men have better knowledge of their friends' characters than of their own. The average person goes through life without ever becoming really acquainted with himself. Your wife or intimate associate knows you better than you know yourself and could surprise you with revelations of traits or dispositions of which you are, perhaps, entirely unconscious.

The value of Self-Analysis is beyond estimation. For our immediate purpose it consists in enabling you to learn what you are and to determine what you wish to be. In other words, to ascertain your present Personality and to form an ideal of the

Personality you desire to build up by Self-Improvement.

The task must be undertaken in a spirit of honesty and frankness, and performed thoroughly. The object is to obtain a definite idea of the man you actually are and the manner of man you purpose becoming. This Self-Analysis will yield the most valuable knowledge you can possibly possess.

Carefully write on cards and record in your Personal Efficiency File the conclusions of your Self-Analysis and also a statement of your ideal Personality. Correct conclusions and clear conceptions are of the utmost consequence in this connection. It is upon this basis that we shall build in our effort for Self-Improvement.

Your Self-Analysis and determination of an ideal Personality to be striven after will give individual direction to the advice and instruction imparted by the lessons. I shall suggest exercises, practices and methods of a general character. It will remain for you to apply these in the manner most suitable to your particular needs.

### METHOD OF SELF-IMPROVEMENT

I have said that the process of Self-Improvement is one of development and eradication. We shall find it desirable to develop certain qualities and to eradicate certain others. But in many in-



stances we shall find that the most effective results may be secured by the operation conjointly of development and eradication, one acting as an auxiliary to the other.

How can you most effectually destroy a habit or condition? By setting up a counter-habit or condition. This is a simple truth, but one frequently overlooked. How often one sees a man seriously attempting to check a vice and entirely neglecting the great aid to be derived from the cultivation of the opposite virtue. In the application of Suggestion we shall find it necessary to bear in mind this principle of counter-action.

Let us suppose that you are afflicted with the characteristic of Grouchiness and wish to eradicate it. If your purpose goes no farther, the attainment of it will land you in the negative condition of non-Grouchiness. In your state of reform you will no longer be grouchy, but your attitude toward your fellows will be neutral, cold, indifferent.

Clearly, your object at the outset should be to swing from one positive point to the other, through the entire arc of the pendulum, and not stop at the negative point, half-way. But the main consideration in our present enquiry is that by beginning at once to cultivate the quality of Cordiality, you will more quickly and more easily overcome your Grouchiness.

Haddock, in *The Personal Atmosphere*, makes the following statement, which you are urged to read with the closest attention :

“ We are creatures of habit, and habit has always to do with the sub-conscious or deeper self, as shown in the automatic action of the physical organs, as shown also in acquired and established ways of doing things which originally demanded Will. The deeper self, in the latter instances, comes at last to direct the necessary movements without our being aware of the fact. But we have habits of feeling and thought as well. These also have come under the sway of the sub-conscious self. If our physical movements and mental states and actions are habitually right it is because the deeper self has been instructed thus to take charge of these matters.

*“ That self will do as we ourselves command. When we resolutely assume right, agreeable, ideal feelings, resolutely assume right, true, ideal thoughts, we instruct the deeper self to form corresponding habits and in time we actually feel and think as assumed. Then we become what we have assumed, felt, thought. And so, finally, we develop the Personal Atmospheres indicated by such feelings and thoughts. The inner attitude, at first assumed, and continually asserted, then becomes real, or at least actually realized, has transformed us. This is the law. It is infallible.”*

Haddock goes on to state that “ Character is the sum total of traits and qualities acquired by the use or modification of original endowments. Nature is

the force with or against which every individual must work in determination of his Character." The predominant characteristics of the Ideal Personality are enumerated as follows: Health, Self-Control, Intelligence, Talent, Education, Will, Energy, Love, Pride, Hope, Cheerfulness, Faith, Benevolence, Justice, Truth, Moral Purpose.

"These Atmospheres may be created and mightily urged to attract their kind and to repel their opposites. If you will take these words just above, one at a time, and make each for a day, or longer, the center of thought and feeling, wherever you are, whatever you may be doing, seeking to know all its meaning, trying to make it a part of yourself, you will unfailingly develop its corresponding quality, that is, a strong and good Personal Atmosphere. Sink them into the latent mind. So, also, the Atmospheres represented by the opposite set of qualities may be gradually eliminated from your life by resolute and persistent exertion of the Will. But this is to be accomplished, not by thinking of the qualities and trying to repel them, but by dwelling upon their opposites."

To summarize: In the formation of the Ideal Personality the first step is to have a clear conception of it and the quality-elements of which it is to be composed. Next, we are to formulate a system of developing the desired qualities and of

stimulating their persistence until they become assimilated in our established mental habit. Finally, we must constantly foster the acquired qualities by frequently furnishing them with what Jastrow terms "suitable pabulum," that is, fit food for nourishment.

### DIRECTIVE USE OF SUGGESTION

Now we will consider the chief sources of Suggestion and illustrate various ways in which you may turn Suggestion to practical account in the furtherance of your effort at Self-Improvement. Other methods, perhaps more suitable to your individual purposes, will doubtless occur to you on reflection. Indeed, I must confine myself to the briefest hints and trust you to pursue the matter farther with intelligent thought.

We may accept Atkinson's classification of the channels through which Suggestion is conveyed as sound and sufficiently comprehensive. It is as follows: "1. The Suggestion of Authority. 2. The Suggestion of Association. 3. The Suggestion of Habit. 4. The Suggestion of Repetition. 5. The Suggestion of Imitation."

**Suggestion by Authority.** This may be derived from spoken or written statement, the authorship of which you believe to be reliable and trustworthy,

but at the same time you have no solid ground for the belief. A man speaks with an air of authority and assurance, perhaps prefacing his statement with "It is a well known fact," and you accept his "say-so" without question. When the statement is made in print, the suggestive effect of supposed authority is even greater.

Suggestion by Authority is extensively harmful in its influence, but you may make it an agency for your benefit. This may be done by adopting a questioning attitude and rejecting Suggestions that do not meet with the endorsement of your reason and those that emanate from sources in which you have not good ground for faith. This is merely the negative phase of the process and will only have the effect of guarding you from undesirable Suggestion. There is a positive phase which will operate as a powerful factor in character building.

You will come into contact with, and should diligently seek, persons and authors in whose authority you have good reason to put faith. Associate with such persons and read the writings of such authors, throwing the mind open without question to Suggestion from them. Encourage the free reception by your mind of Suggestion by Authority from sound sources.

This topic, as well as each of the other divisions of Suggestion, is to be made the subject of definite

thought. Determine, by reflection, what are the channels through which you at present receive Suggestion by Authority, separating the good from the bad and valueless influence. Endeavor, at the same time, to think of really authoritative sources from which you may derive beneficial Suggestion. Deposit your findings in the Personal Efficiency File. You will have occasion to add to them from time to time. These and similar records will prove very valuable to you in the study of these lessons and the practice of the auxiliary exercises.

**Suggestion by Association.** An enormous number of Suggestions come to us through this channel. Many of our most confirmed prejudices have no sounder basis. Our attitude toward present circumstances is frequently influenced by an illogical association with past experience. A man is cheated by a Turk and ever after entertains an unreasoning distrust of Turks. A chance speculation in stocks turns out fortunately and the gainer is disposed thereafter to look upon the stock market as a favorable field of enterprise.

The process of reasoning is constantly impaired by the influence of associated ideas. They should be carefully scrutinized to see that they do not interfere with good judgment. It is almost impossible to avoid their intrusion to the consideration of any abstract matter and the only safe course is to

compel them to show credentials and to justify their presence in the court of reason.

Suggestion by Association may be made a great aid to you in the endeavor for Self-Improvement. Professor James strongly recommends its employment as a medium for sustaining interest in a prolonged effort. For example, you are striving to cultivate Cheerfulness. Enumerate specifically the pleasures and advantages you may expect to derive from the possession of this quality. By linking it up with the accessory benefits you secure the effect of what psychologists call the "summation of stimuli." Whenever you think of Cheerfulness, the subsidiary pleasures and advantages will be brought to mind by the association of ideas, affording you increased interest and incentive.

Frequently you have a choice of associated ideas, but, unless you exercise control in the matter, the less desirable idea is apt to assert itself. You have an engagement with the dentist and associate it with the idea of pain. A little effort would enable you to substitute for this idea that of the comfort and relief you will enjoy after the extraction of the bad tooth. Most undesirable associated ideas admit of similar substitution. The scope of Suggestion by Association is limitless and I urge you to think out various ways in which you can turn it to your advantage.

**Suggestion of Habit** is one of the strongest influences for good or evil to which you are subject. Habit controls a very large proportion of our mental and physical activities. Habitual action is the easiest, most economical and, when based on right principles, the most satisfactory. A Habit may be formed with much more facility than it can be broken. Indeed, many of our Habits are acquired almost unconsciously, so strong is the effect of a few repetitions of the same act.

Whilst you should be constantly on your guard against the insidious formation of bad Habits, the establishment of good ones is the more important concern. The process is simple, but requires the exercise of Will. In order to acquire a Habit, physical or mental, deliberately, you must first get a clear conception of it by concentrated thought. Then practice it at every opportunity, **allowing no exception whatever in the early stages**. By degrees the Sub-Conscious Mind will take the matter in charge and ultimately performance will become automatic.

As a preliminary to the systematic use of this agency make a mental survey of your present Habits with a view to determining which of them it is desirable to eradicate. Remember that the easiest and most effective method of destroying a Habit is by counter-action, that is, by setting up a



Habit of contrary character. ' In some instances it will be practically impossible to extinguish a Habit without forming its opposite. For example, you can not overcome the Habit of Procrastination without creating the Habit of Dispatch. In other cases it will be possible, as I have already pointed out, to eradicate a Habit and create a neutral condition.

You will find records of the utmost assistance in these tasks. In fact, you can not achieve any considerable success without employing them. Let us assume that you are endeavoring to rid yourself of a Habit of Brusqueness and at the same time to cultivate a Habit of Cordiality. Your undertaking has two distinct phases, because there is a middle ground—cold Courtesy—between the contemplated conditions.

Take a card from your File supply, and rule it off in a number of columns running lengthwise. At the head of each column place the letters B and C alternately. Each time that your habitual tendency to be Brusque arises record your action. If you fail to check it at all insert O in the column under B. If you do suppress the impulse, more or less, use the percentages 25, 50, 75 and 100 to indicate the degree of your success. Whenever you credit yourself with 100 per cent in a B column you should be able to enter some percentage in the next column

under C, to testify that you not only entirely overcame the objectionable disposition on the occasion in question, but also displayed to some extent the desirable quality of Cordiality.

**Suggestion by Repetition.** This is not to be confused with the preceding form of Suggestion. Suggestion of Habit is derived from the accustomed repetition of a thought or act by the person influenced. Suggestion of Repetition gains its influence from the Repetition of a Suggestion, emanating from some other person, or from some object. It may also be effected by repeated Self-Suggestion.

A common illustration of Suggestion by Repetition is the advertisement which gradually overcomes one's indifference by the constant recurrence of its appearance. Sales canvasses afford numerous illustrations of this form of Suggestion exercised by one person upon another.

In all cases of Suggestion by Repetition the final result is produced by the cumulative effect or influence. Provided no opposition is exerted, Repetition will, sooner or later, implant the Suggestion in the mind. The same result will frequently be attained by the force of Repetition upon a mind distinctly unfavorable to the reception of the Suggestion.

To quote Atkinson: "The whole matter is un-

derstood when one begins to understand the nature of the sub-conscious mind and the region of the memory. In these regions of the mind there is preserved a mental record or impression of each thing that comes to the attention of the person, and these impressions are strengthened by each repetition. The realization of this law gives us the key to the development of the memory, and also to the understanding of Suggestion of Repetition. The process and the rule is the same in both cases."

The statements relating to Suggestion in general, with which the lesson opened, may be advantageously re-read in this connection. If the student is to be alert in the detection and examination of all Suggestions, he should be doubly alive to Suggestions by Repetition, on account of their insidious and powerful effect. Some of the Suggestions of this character are to be antagonized to the utmost. The most effective way of avoiding their influence is to place oneself beyond the reach of their action. On the other hand, when beneficial effects can be secured through Suggestion by Repetition, the fullest advantage should be taken of the agency because of its extraordinary potency. To illustrate: On your way to the office of a morning you pass a certain shop which suggests an extravagance in which you ought not to indulge. Cut off the suggestion by taking a different route. Again: You

read a book which excites mental impulses favorable to character upbuilding. Repeat the experience. Read the book again and again at intervals until Suggestion by Repetition converts the impressions into habit-thought, firmly lodged in the Sub-Conscious Mind.

**Suggestion of Imitation** is much more influential than we would readily admit. In fact, life with most of us is largely a game of "follow my leader." We are so imitative, we act and think so uniformly alike, that a man who exhibits any degree of originality or individuality is apt to incur the charge of being "eccentric." The natural tendency to imitation which man perhaps inherits from his simian ancestors, is aggravated by mental indolence, which is almost an equally common trait.

In matters of little consequence it is almost certain that the average man will be influenced by any example that may be presented to him at the moment of action. Three strangers are about to take a street car. The first boards it at the forward end, say. The odds are considerable that the other two will follow him, and that, though their more convenient course would be to go to the rear. A man goes into a restaurant, reads the bill of fare, glances at the food which is being eaten by a person near him, and orders the same dish. This imitative tendency is highly infectious. A crowd

steps off a ferry-boat. Let one start to run and he will be followed by others in gradually increasing numbers, although not one in ten of the imitators, it is safe to surmise, has any reasonable cause for haste.

With only little less force and frequency the same trait exhibits in mental action. Your companion is depressed or exhilarated and in a short while you will find yourself sharing his mood. A friend expresses indignation about a matter of which we have no real knowledge and, from a neutral mental attitude, we readily change to one in sympathy with his. Suggestion by Authority often operates to stimulate Suggestion of Imitation. We will imitate habits and opinions of men for whom we have particular respect, without using any judgment in the matter.

So receptive are we, in fact, to Suggestion of Imitation that we yield to it extensively without consciousness. We have all experienced the surprise of suddenly finding ourselves using gestures, intonations, facial expressions and tricks of speech picked up without realization from associates. Suggestion of Imitation is also powerfully conveyed through the medium of print, and especially by newspapers, which are the sole literary diet of large numbers of comparatively weak-minded persons.

With regard to this form of Suggestion the advice must be similar to that already given. Keep a watch on your imitative tendencies. Do not consciously imitate the thoughts or actions of others, nor respond to the Suggestion or Imitation conveyed by books, newspapers, moving pictures or other inanimate agencies without obtaining the approval of your reason. On the other hand, when the source of the Suggestion is beneficent, use the natural inclination toward Imitation to your advantage. For example, it would be the part of wisdom to profit by the Suggestion of Imitation arising from a good biography, such as that of Benjamin Franklin. When you can enjoy association with a man of high character and strong intellect, throw your mind open receptively to the influence of his example.

Suggestion is a great force for good or evil. Its extensive effect is due to the prevalent neutral or indifferent condition of mind. In order to minimize the bad influences and amplify the good influences of Suggestion we must acquire a wide-awake and discriminating habit of regarding it in all its forms. We must learn to scrutinize effects and question their causes. By thus gaining intelligent control of Suggestion we shall come into possession of a medium which may be employed more extensively and more effectively than any

**other in Self-Improvement and Character Formation.**

### **AUTO-SUGGESTION OR SELF-SUGGESTION**

You will readily understand that Auto-Suggestion differs from other forms of Suggestion only in the medium of application. Practically all forms of Suggestion may be conveyed by Self and impressed on Self. This is the most effective of all methods of conveyance because most subject to control and direction. It is the most powerful agency at your command for cultivation of Character and Self-Improvement.

If you will re-read the advice given for the practical employment of other forms of Suggestion you will find that most of it applies, with slight modification, to the use of Self-Suggestion. It is especially important that you should exercise discrimination and careful scrutiny in connection with Auto-Suggestion. It is capable of being the most harmful of influences, and quite as insidious in its operation as any other form of Suggestion.

I have studied many cases of the Failure Mood, the Ill-Health Mood, the Mood of Hopelessness, and so on. Very often the condition has been a real and permanent one, though originally based largely on Imagination. By constantly harboring Failure Thought, Sickness Thought, or whatever

it might have been, the man has set up a corresponding habitual Mood, and that, without being conscious of his influence upon Himself in this respect.

As you think, so you are, or will become. It is equally true that you cannot realize any state or condition of personal development without having conceived it in your mind. "The man who succeeds must always in mind or imagination live, move, think and act as if he had gained that success, or he will never gain it," says Prentice Mulford.

Here you have the key to effective employment of Auto-Suggestion. First form a **clear conception** of what you desire to be and to do. Then, through the agency of Self-Suggestion enlist the Sub-Conscious Mind in the effort of realization. Methods of doing this will be explained presently.

In this connection we will quote a statement of Haddock, referring to certain regulations for conduct: "It is a mistake to expect self-development from external activities exclusively. If you go over the rules until they are **thoroughly embedded in the sub-conscious phases of your mind**, they will then germinate, so to speak, and in time become second nature."

There are two general ways of exercising Self-Suggestion. One is by assertion directed to the



mind whilst in a wide-awake and alertly receptive condition. The other is by assertion directed to the mind when in a passive and dulled state. The former method will be found the most extensively useful, but the latter has especial value in certain conditions.

Let us suppose that you have set apart the hour between 8 and 9 o'clock every night for study. As the time approaches you are invariably assailed, more or less, by disinclination to enter upon your task. A desire to play cards, to go to the theatre, or merely to loaf comes over you. A mental struggle is necessary and is not always terminated as it should be.

Now, one morning you sit down in a quiet place, concentrate your mind and summon your mental faculties,—especially the Will,—to attend in full force. You then proceed to assert,—it would better be aloud,—the importance of your study, your obligation to maintain it, the injury to your self-respect in yielding to wrong desire, and so forth. Affirm that you are interested in your study and find pleasure in it. Above all, declare, with strong determination, that you will allow nothing to interfere with the performance of your duty, that you will suppress the temptations to diversion, and that your task shall be approached in a spirit of willing alacrity.

You may then dismiss the matter from your thought with the confident assurance that the Sub-Conscious Mind will foster and develop it. On the ensuing evening the habitual desire to shirk your work will arise, but it will be instantly opposed by a counteracting impulse, originating in the subjective mind. You will experience less difficulty than usual in overcoming the adverse inclinations. Continued practice will result in the establishment of precisely the conditions embraced in your suggestive assertion. This illustrates the operation of one method of applying Auto-Suggestion.

The other method of exercising Auto-Suggestion contemplates a passive mental condition. This may be induced by sitting in solitude for a few minutes and reducing the mind as nearly as possible to inactivity, whilst maintaining a favorable bodily state by relaxing the muscles and closing the eyes. The desired condition is attained without effort shortly before falling asleep and this is the best time for employing Auto-Suggestion in the manner under consideration.

For the sake of illustration we will assume that you usually enter upon the day reluctantly and go through it listlessly and with lack of interest. In the period of drowsiness, just preceding slumber, repeat the following assertion **silently**, until you fall into unconsciousness. "To-morrow morning I

shall awake bright and eager to enter into the duties of the day. I shall go about them cheerfully and hopefully. I shall take a lively interest in my work and my pastimes, in the persons about me and in life generally."

An impression thus conveyed to the Subjective Mind in the last moments of wakefulness will be revolved, strengthened and expanded during the hours of sleep. If the limits of this chapter allowed, I might give you a scientific explanation of this phenomenon. It is hardly to be supposed that you can have any doubts on the subject. The experience of every one is replete with evidence of this faculty of the Sub-Conscious Mind.

In your school days you must have frequently gone to sleep with some unsolved problem of mathematics, physics or philosophy heavy on your mind, and awaked to find the solution clear and complete in your brain. You have often tried to remember the name of some person or place, with the result that the more you strove, the more confused you became. Presently you abandoned the effort,—ceased to muddy the stream, so to speak,—and the name you sought came to your mind spontaneously. Doubtless you have gone to bed with the thought of arising at an unusual hour and at the time in question have suddenly awaked, alert and expectant.

Psychologists, and particularly those of the practical school, are almost unanimous in the opinion that Auto-Suggestion is most effective when a dual rôle is assumed: that is to say, when a person addresses himself as he would another, and as nearly as possible couples the verbal performance with the appropriate mental attitude. To quote Atkinson: "One should endeavor to give his suggestion to himself precisely as if he were suggesting to another person. Whatever may be the detail of the psychic operation, the fact remains that by so doing he will be able to obtain and register a much clearer, deeper and more lasting impression than by the 'I am this or that' form of affirmation."

"In making these suggestions to yourself you should always address yourself **as if you were speaking to a third party.** \* \* \* Imagine that you are suggesting to another person whom you are very desirous of building up and strengthening. You will find a new field of Auto-Suggestion opening up before you. A little knack is required, but a few trials will show you the value of this improved method. Talk to 'John Smith,' (or whatever your name may be) as if he were an entirely different individual. Tell him what you wish him to do and become, and how you expect him to act. You will be surprised to see how obedient this subconscious mentality will become."

There are two highly important auxiliary phases of this effort by Auto-Suggestion. They are Recording and Acting.

Having formed a clear and definite idea of what you wish to accomplish, *write it down* and incorporate the record in your File under the head of "**Standardized Aspirations.**" For example: having formed the purpose of becoming an all-round, first-class business man, reflect upon the matter, and when you have decided what constitutes in detail a first-class business man, carefully write out your conclusion. From this practice you will gain the advantages of the enhanced impression that comes from bringing an additional sense into play, a clearer conception of your purpose, increased resolution from having put yourself on record and greater facility in checking up progress.

Your record will help you in the third step that consists of playing the part for which you have cast yourself. In your record you have drawn the picture of an ideal. You are employing Auto-Suggestion as a means of realization. You will greatly expedite the object by visualizing yourself in the ideal state and by living the ideal condition as much as possible. Imagine yourself 'already a first-class business man and act as though you were one. The physical representation will react upon the mind and the combined forces will bring about the

desired result much\*more quickly than you can imagine.

In this study bear in mind that thought **GROWS** and unfolds under favorable conditions. When you first read this chapter the meaning of its contents will be conveyed to your objective mind in part only. Your subjective mind will receive the full meaning, but not in such a way that you can know and use it. But, with each successive reading and with every additional application of the mind to the subject, what Schopenhauer calls "unconscious rumination" will be stimulated, germination and growth of the seed thoughts will be promoted, and what are little more than hints will gradually unfold as truths of the utmost significance and practical utility.

It must clearly be understood that the necessary limitations of these lessons will not permit of anything like exhaustive treatment of our subjects. I can do no more than blaze the way for you. If you are to get the utmost good out of the lessons you must **READ THEM FREQUENTLY, REFLECT UPON THEM DEEPLY AND PRACTICE THE EXERCISES FAITHFULLY.**

### EXERCISE NO. 1.

By careful thought determine the Suggestions, good and bad, to which you are regularly or

frequently subject. Record them in your File for future reference. Adopt measures for abolishing the latter, or minimizing the effects, and for increasing the operation of the former.

#### EXERCISE NO. 2.

Make a careful and conscientious Self-Analysis, recording your ultimate conclusions. In this task you will find the elements of the Ideal Personality as enumerated by Haddock and the opposite qualities useful guides.

#### EXERCISE NO. 3.

Determine what bad habits and personal qualities you wish to eradicate. Then proceed by the methods described in this chapter to effect the objects. Use the record suggested on page 22 and also Auto-Suggestion. Take one habit or quality at a time. Do not attempt too much at once.

#### EXERCISE NO. 4.

Begin the employment and training of your Sub-Conscious Mind through the medium of Auto-Suggestion. Select a condition which you wish to bring about and induce its development by affirmation every night before falling asleep.

**Note.** It is not possible that you can assimilate

the contents of this lesson without several thoughtful readings. It must be studied in relation to later lessons. Suggestion will prove to be an important factor in all efforts for Personal Efficiency.

The Exercises must, of course, be maintained indefinitely. Numbers 3 and 4 should become habitual practice.

### BOOKS

If further reading on the subject is desired, the following books are recommended. The student is warned, however, that by too much reading of theory he may dampen his fires, so to speak, and put a check on progress.

**The Personal Atmosphere**, Haddock. Pelton Publishing Co., Meriden, Conn.

**Psychology** (Briefer Course), James. Henry Holt & Co., New York, N. Y.

**Suggestion and Auto-Suggestion**, Atkinson. Progress Company, Chicago, Ill.

**The Magic Story**, Dey. Frank E. Morrison, New York. (Strongly recommended.)

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## REVIEW QUESTIONS

## II

11. Give a brief definition of the term "Suggestion" as used by psychologists.
12. Name five common sources of Suggestion.
13. What is the relation of the Sub-Conscious Mind to Suggestion?
14. How may you minimize your exposure to undesirable Suggestions?
15. What is the most powerful form of Suggestion?
16. What is the essential basis of Personal Efficiency?
17. What is the most effective method of destroying a habit?
18. Define Character, according to Haddock.
19. Summarize the course of action in the formation of Ideal Personality.
20. Give an illustration of Suggestion by Authority.

## LESSON THREE

### WILL—PERSEVERANCE—CONCENTRATION

Will may be described as the faculty of self-determination; the power of deliberately controlling physical and mental states and activities.

As William James says: "Desire, wish, will, are states of mind which every one knows, and which no definition can make plainer. \* \* \* If, with the desire, there goes a sense that attainment is not possible, we simply wish; but if we believe that the end is within our power, we will that the desired feeling, having, or doing shall be real." Character is the creature of Will—of Will exercised or Will neglected. It is not too much to say that all success and failure are resultants of Will.

Success in any endeavor must be the outcome of a number of different factors. No matter what these may be, Will is the greatest and most essential of them. It is the source of all initiative, energy and continuity. Natural endowments, education and training are valuable only provided they can be put to practical account. And their efficacy is to be measured by the degree of Will-power which is

put behind them. It follows, then, that success in our endeavors may not be hoped for until we have established a foundational resource of Will, subject to the direction of sound Reason. The basic need in Self-improvement, Character-building and Personal Efficiency is a Will strong enough to give you the power of controlling self and of ordering your faculties.

Upon this condition all else depends. You may have sense of right and righteous inclinations, but, nevertheless, be entirely wrong in practice. The desire to be or to do this or that will avail nothing unless you possess the Will to resolve and to carry out your resolutions. The suggestions and directions in this Course of Lessons require the exercise of Will. If you resolve to follow the Course faithfully, and live up to your determination, its close must find you with greatly increased Will-power.

In ideal manhood Will is complete master of mind and body, and the condition exists which Emerson describes as "the conversion of the man into his Will, making him the Will, and the Will him." This state is possible of attainment by any man who possesses a sound mind and a healthy body. It is the most desirable of all attainments, for its acquisition makes everything in the field of human ambition possible and, indeed, comparatively easy.

Will-culture is a vast subject, embracing many phases. In this place only a cursory treatment is possible, with some practical suggestions, the purpose being to impress upon the student the necessity of Will-power, and to induce him to enter into the task of developing it.

Will is capable of increase in strength and improvement in quality by intelligent means. The development of strength is mainly to be achieved through exercise. Improvement in quality is to be attained by a variety of methods. The creation of good desires and the resolve to act in accordance with them is the basis of Will-quality. In both cases Self-Suggestion is a powerful aid.

All action is the result of Will, with the possible exception of the involuntary action of the bodily organs in the maintenance of the life processes. The most automatic of our mental and physical habits require the exercise of Will at their incipiency and early stages. That is to say, that whatever we do or think is the subject of volition. We sometimes say of a man that "he can not help himself," by which we mean that his Will is weaker than his desires, emotions and passions. But such a condition does not imply that the power of self-direction is entirely lost. The man can acquire mastery of himself. To do so may require a long course of physical and mental upbuilding, but it is always

possible. We are free agents in the fullest sense of the words. Volition controls all our activities of mind or body. When a man acts contrary to his reason and moral promptings, he wills so to act.

### WILL IN THE FORMATION OF HABIT

The application of Will to the formation of desirable habits is the most effective and economical use to which it may be put. The adoption of fixed principles and the adaption of the Will to action in accordance with them is the surest way of achieving success in life. This practice should embrace matters of little, as well as those of great, consequence. Indeed, the Will is measurably strengthened by its consistent exercise in small things and is undermined by petty self-indulgences.

Let us assume that you experience difficulty in leaving your bed of a morning. Fix a certain hour for rising and make a point of doing so promptly **every morning**. Pursue this practice, which will become gradually easier with time, until it shall have become habit, requiring no effort in the performance.

Success in such minor undertakings will give you strength for the exercise of Will in more difficult situations, just as practice with two-pound dumbbells will render you capable of lifting a hundred-weight. The self-mastery acquired by punctual

rising, restricting smoking, regulating diet and similar matters of minor importance must furnish you with an accumulation of Will-force that will serve in crises and trying situations.

To quote Jules Payot in this connection: "And why are these little efforts of so much importance? It is because not one of them is lost; each has its share in the formation of habit, each makes the acts which follow more easy. Our actions react on us by leaving behind them the habit of getting promptly to work, the habit of paying attention, the habit of taking no more heed of the desires stirring within us than we do of the flies buzzing around us."

Professor James recommends that one shall do something every day requiring a distinct exertion of the Will. This, regardless of the value of the act and purely for the purpose of training and developing the Will. But, aside from the specific purpose of the practice, there are hundreds of useful directions in which such Will-action can be exerted. For instance, there are innumerable forms of mental concentration and muscle control; there are many kinds of self-denial and self-restraint. There are tests of physical endurance and manual dexterity; of observation and memory. Exercises in these connections strengthen the Will, train various faculties and afford interesting occupation for spare moments. To quote Haddock:

"Any direct effort to cultivate the perceptive powers, memory, imagination, reasoning or moral faculties must affect the growth of the Will."

. In the cultivation of Will—and of all other faculties—Suggestion and Auto-Suggestion are potent aids. In your efforts to develop Will-power, employ the affirmative method of Self-Suggestion. At the same time foster the mood of resolute energy as expressed in the assertion: "I can and I will do what I undertake." Some one has said that "there is nothing which tends so much to the success of a volitional effort as a confident expectation of its success."

Through the medium of Auto-Suggestion desirable moods and tendencies may be set up, whilst contrary conditions are weakened or destroyed. Thus, instead of depending exclusively upon the decisions of the critical moment to prompt the appropriate Will-action, you create pre-disposition which will reinforce right inclinations and mitigate the struggle with wrong inclinations.

### RESOLUTION AND DECISION

The habitual or preponderating exercise of certain faculties is largely dependent upon the maintenance of favorable mental states. The moods of Resolution and Decision may be cultivated and, when made part of the permanent mental attitude,

afford a constantly favorable atmosphere for the origination of Will-action. As Decision is conducive to Will-action, so nothing is more destructive to Will-power than hesitation and mental wavering. Better make a wrong decision than remain in a state of inactive uncertainty. **Decide and Act.** Make this an habitual practice. So will you strengthen your character, sharpen your judgment and train your Will to ready action.

In this connection the faculty of Concentration is of the utmost value. If you can center your mental faculties upon the thing in hand you will find it comparatively easy to make a rapid survey of conditions, to weigh reasons and to reach decisions.

Most persons take a neutral or indifferent attitude in trivial matters with the idea that no consequences worth consideration are involved. As a matter of fact, such an attitude has an insidious influence in undermining the Will. As a young man it was once my privilege to "cut in" with Dr. Pole, who had the distinction of being the finest whist-player of his age and a scientist of extraordinary attainments. Having the opening deal, my partner put the usual question, "Which will you have?" referring to the two packs of cards. "Either," I answered with indifference. "Red or blue, sir! Decide on one or the other," exclaimed Dr. Pole. "It is perhaps of no consequence which,



but it is important that you should have a positive mind, even in the smallest matters."

Worse than vacillation and the neutral attitude is the habit of relying upon others to help you "make up your mind." Maintain mental independence at all costs if you would preserve your moral fibre.

### THE POWER OF PURPOSE

**Purpose is the great Incentive of Will. Will is the Support of Purpose.**

The man with one aim—singleness of purpose, pursued with Will—is irresistible. He must succeed, for not only are his forces focused on one objective, but the concentration of his effort attracts other favorable factors to his aid. In the course of time, Mankind and Nature become his allies. This is illustrated in the stories of hundreds of lives which were regulated by a predominating Purpose. No matter how difficult his path in the early stages, sooner or later everything works to the advantage of the man of single-minded determination. This is the underlying truth in the old adage: "Nothing succeeds like success."

To quote Ike Marvel: "Resolve is what makes a man manifest; not puny resolve, not crude determination, not errant purpose—but that strong and indefatigable Will that treads down difficulties

and danger, as a boy treads down the heaving frost-lands of winter; which kindles the eye and brain with a proud pulse-beat toward the unattainable. Will makes men giants."

A strong incentive or motive for certain action, or a fixed purpose, is the logical foundation and the surest stimulant of Will-action. In most circumstances it is possible to enhance the motive so as to intensify volition and consequently facilitate Will-action. To illustrate: Moved by a sense of duty, you resolve to work eight hours a day. The Will to carry out your resolution may be strengthened by calling to mind the material advantages which will accrue to you from working eight hours a day.

Will-action may receive fresh stimulation and support by frequent reflection on an incentive or purpose. This urge or sustaining effect is especially valuable at times when counter-inducements tempt you to violate your resolution. For example, you receive an attractive invitation to go upon an outing some afternoon. The moral obligation to decline may not weigh sufficiently to induce a right decision, but the scale will probably be turned by some such reflection as the following: "I ought not to take the afternoon off. If I stick to my work there is the possibility of earning a big commission before evening. Breach of my resolution must

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weaken my Will, whereas, adherence to my resolution throughout the year is practically sure to yield me the income of \$5,000 which I have made my mark, and with it the automobile and other things that I have set my heart on possessing."

#### WANING WILL TO BE GUARDED AGAINST

Even more deplorable than sheer weakness of Will is the condition of the man whose volitions are habitually followed by inertia. Not infrequently he is capable of determined and energetic action, but his plans, impulses, sentiments and emotions represent, for the most part, pitiful waste of possibilities. Coleridge, the poet, was one of the most gifted men in his generation. He conceived many great projects, none of which he carried out, though each was within his power of accomplishment.

This condition is not to be confused with that in which the person essays undertakings and consistently fails for lack of Will-power. In the case of the inert Will—if that be not a contradiction of terms—the man's volitions die a-borning. They are nullified by a mood of indolence or indifference. In time the man comes to find some sort of satisfaction in mere planning and wishing. The failure to act is not the ultimate, nor the worst consequence of abortive volition. As William James declares: "Every time a resolve or a fine glow of feeling

evaporates without bearing practical fruit it is worse than a chance lost; it works so as to positively hinder future resolutions and emotions from taking the normal path of discharge."

The natural preventive of this condition, or remedy for it, is the simple practice of acting promptly upon your mental dictates. Do this habitually in small things and you will find it comparatively easy to do it in matters of greater moment. You are moved by an appeal on behalf of Belgian sufferers and decide to make a contribution. Lay down the magazine and write your check at once. Don't wait until to-morrow morning. You determine to devote an hour every evening to serious reading. Begin to-night. The important thing is to cultivate the mood of Decision and the habit of Action, so that it will become second nature **to do without delay whatever you decide to do.**

### PERSEVERANCE

Will exhibits in a variety of ways. There is what may be termed **explosive Will**. We are all acquainted with men who manifest bursts or "fits" of great energy as the result of sudden and evanescent exercise of Will, but who are quite incapable of sustained effort.

Periodic and fleeting Will-action, no matter how forceful its explosions, can not accomplish as much

as the steady, continuous expenditure of energy, even though in much less degree. The Will that endures, and such Will only, carries things through to a finish and makes possible notable performances. Your tasks and duties are many and diversified, but when you consider that they are no more than parts of the great ultimate object of living your life aright it is evident the perpetual Will is the essential need.

The type of Will which is most valuable to its possessor and most useful to the world is that which pursues its purpose through difficulties and drudgery to the end. It manifests in a patient energy which can not be discouraged nor diverted from its object. It is, in short, Perseverance.

"There are two qualities necessary in traveling through life," declares Yoritomo-Tashi, the Japanese sage. "Perseverance comes first and then the will to practice perseverance."

The quality of Perseverance is more necessary to success in this day than ever before. Competition is keener and standards of requirement higher. Only the man whose work is done **thoroughly and completely** may hope for promotion from the ranks. It is absolutely necessary, therefore, that you cultivate the Persistent Will.

Every man—no matter how limited his natural endowment—may do good work and achieve

marked success. It is less a question of talents than one of Will. Fixed determination will carry a dull and uneducated person farther than a brilliant man can go handicapped by a weak Will.

#### COMPONENT ELEMENTS OF PERSEVERANCE

Most faculties are composites, or, at least, dependently related to other qualities. Perseverance is supported by steady energy, constant courage, self-confidence, hopeful patience and sustained interest. Examine yourself in respect to these qualities. If you are deficient in any one of them, set about strengthening it as a preliminary to the cultivation of Perseverance. It goes without saying that if you possess all the qualities in question, for you the exercise of Perseverance is a simple and easy matter.

Failure to persevere is not always attributable to lack of Will-power. The cause of it is commonly to be found in the habit of entering upon undertakings without due deliberation and preparation. The man who would not think of starting on a long journey without securing pertinent information, making thoughtful plans and providing necessary equipment, will plunge into a formidable undertaking without considering the difficulties, the qualifications necessary for success or the preparatory conditions that should be created. As the

task develops, unsuspected difficulties are encountered and, perhaps, a true perspective reveals the end as not worth the effort to attain it. The man desists, and wisely so. The misfortune consists not in the failure, but in the fact that by repetition the experience tends to set up the failure-habit and the failure-mood.

It can hardly be necessary to state that the quality under consideration is entirely different from blind Obstinacy. This despicable defect of character is invariably accompanied by many other weaknesses. The obstinate man's processes are influenced by false-reasoning and false-pride. He can not be advised; he can not be taught by experience. He is usually a hopeless unfortunate.

**Deliberate! Examine! Plan! Prepare! Then if Decision dictates Action, Perseverance will attend upon the effort.**

Here is a significant fact and one of the most important. Whilst the task upon which the Will is directed is almost always more difficult at the outset than at any later stage, it happens generally that greater difficulty is experienced in maintaining the exertion of the Will at later stages than at first. How shall we account for this anomaly? It is attributable to diminution of the motive stimulus. Enthusiasm dies down, interest wanes, original impression becomes dim, the underpinning of the Will

is weakened and, at the same time, the incentive for its operation declines in influence.

The toper resolves to forswear strong drink for all time, faithfully refrains for a while and then suffers a relapse. At the time he formed his resolution the difficulty of performance was much greater than when he failed. The same condition exists in the case of the salesman who, acting on deliberate determination, works for a spell at the rate of eight hours daily and presently drops back into his former habit of indolence.

Waning Will is a common form of weakness. Sometimes it is due to hasty or ill-considered undertaking, but more often it is temperamental. The condition must be checked at its inception. **As soon as a flagging of the Will is noticed, seek new points of view, fresh interest and additional motives for adherence to resolution. Maintain close watch upon all reformatory processes until long practice shall have reduced them to habit-action, or a condition closely akin to it.**

### METHOD OF SUSTAINING WILL

When a resolution is formed, record it definitely in your File under the head of Ideals, Aspirations, Tasks, Duties, or other appropriate designation. Add a statement of the incentive, of associated matters which will enhance interest or stimulate



endeavor, of plans, methods and other pertinent subjects.

**Make a point of reading this record at regular intervals and of adding to it as fresh thought may suggest.**

Will-power is largely dependent upon physical condition. Vigorous health is almost invariably accompanied by strong Will. Improvement of the physical tone must result in improvement of the mental and moral tone. And these conditions are a certain basis of powerful and well-directed Will. In the section on Physical Efficiency we shall recur to this subject.

Whilst it is recommended that you miss no opportunities for the exercise of Will in comparatively easy and unimportant matters, you are advised not to undertake, at the outset of your training, more than one or two great efforts of the Will, involving very different achievement. To do so would be to court failure, with consequent loss of confidence in your power. Better proceed as you would in physical training, gradually developing the faculty and setting it tasks increasing in difficulty with the corresponding increase in its strength.

### CONCENTRATION

What is the process by which we arrive at right Will-action? Reasoning brings about a decision or

volition and this finds dynamic expression in Will-action. First, then, we have thinking of a high order, and this involves Concentration. This essential connection between Will and Concentration justifies us in giving a place to it here.

Concentration—that is, focusing the attention, as well as the faculties—is one of the chief factors in the exercise of Will. No efficient action, if we exclude purely automatic processes, being possible without Concentration, the necessity for the cultivation of this faculty is apparent. Practice in Concentration has the additional value that it is excellent training of the Will.

“It is,” says Professor Shaler Mathews, “only by continued, strenuous effort, repeated again and again, day after day, week after week, and month after month, that the ability can be acquired to fasten the mind on one subject, however abstract or knotty, to the exclusion of everything else. The process of obtaining this self-mastery—this complete command of one’s mental powers—is a gradual one, its length varying with the mental constitution of each person; but its acquisition is worth infinitely more than the utmost labor it ever costs.”

Daily exercise in Concentration is strongly recommended. It is well to set apart fifteen minutes for the purpose, preferably in the early morn-

ing, when the mind is fresh and vigorous. The time devoted to this exercise may be turned to the best account by directing the Concentration upon subjects of practical utility. During the day, odds and ends of time may be profitably occupied in the same manner.

Secure seclusion and give your whole mind to Concentration on some simple subject and in any surroundings. By and by you will find it possible to hold your thoughts on complex matters. Your ultimate aim—which you will not achieve until after months of faithful endeavor—is to keep your mind fixed for fifteen minutes. Your early efforts will result in a series of breaks. But every time that the mind wanders you must bring it back determinedly. By degrees you will find the spells of fixity growing longer, until at length you can hold the mind unwavering on a certain point for a quarter of an hour. Then it will be completely under your command. You will be able to do with it what you please. Later mental training is child's play in comparison with the acquisition of the power to concentrate.

Let me supply a subject for your practice in Concentration. In doing so I am taking into account the powerful effect of Auto-Suggestion and the value of enlisting the sub-conscious mind in the undertaking.

“I will train my brain so that it shall become absolutely subservient to my will;

So that it shall act promptly and persistently as I direct;

So that it shall make my thought go out as a dart toward the object I indicate and pierce it instantly;

So that it shall grip the subject I give it to hold and hang on as a bulldog until I bid it let go;

I will habituate it to rest when I do not need it, but to awaken energetically at the moment I command:

It shall be my obedient and faithful servant, doing the tasks I set in the most thorough manner without waste of effort or friction;

It shall be trained to disregard certain impressions, to ignore certain occurrences, to suppress certain tendencies, but to be open and receptive to certain others;

This servant shall be so schooled that it will never idle nor waste my time. When not engaged under my direct instruction it will habitually seek employment in profitable and pleasant channels.”

Do not make a special effort to memorize this declaration. Read it until it becomes automatically impressed on the memory. This should be the case within three days. In training of this sort it is well to have intervals of rest and I advise you to omit

the practice on Sundays. You should be warned that after you have made an appreciable degree of progress you will experience a period when advance will seem to be completely checked. This may last for a week or ten days. I can not explain the mental phenomenon which is characteristic of all such efforts, but I can assure you that after its passage improvement will be more rapid than before.

You may derive great benefit from the regular habit of meditation. By "meditation" I mean the serious contemplation of a subject—not dreaming, dozing, or flights of fancy. Thirty minutes spent daily in reflection upon matters concerning your business will prove of the utmost practical advantage to you, whilst affording you excellent mental practice.

Here is an effective exercise in Concentration which need occupy but two or three minutes at a time and may easily be practiced many times in the day:

**Exercise No. 5.** Take a few moments to detach your mind and hold it in suspense, as it were. Now, make the following statement slowly and forcefully, aloud if consistent, but in either case so that the full significance of every word is impressed upon your consciousness. Concentrate intensely and repeat until you feel a sense of energy surging

within you: **I CAN** and **I WILL** do what I undertake!

This is at once an exercise in Concentration and in the development of Will by Auto-Suggestion.

**Exercise No. 6.** Fixing your gaze upon the second dial of your watch, count from 1 to 60, pronouncing each number **exactly** on the flick of the hand. Next, repeat the alphabet, timing yourself in the same way. Then skip 15 ticks and count 35.

In case you break down at any stage, take a few moments to compose yourself and commence again from the beginning of the exercise.

With short intervals of rest, repeat the exercise several times. As facility increases, extend the count and alternate numbers and letters, thus: a, 1, b, 2, c, 3, etc. To count up to 600, that is, to hold the attention steadily on the task for ten minutes, is no mean feat of Concentration, simple as it may seem to those who have not tried it.

This exercise affords you a combination of practice in Concentration, Perseverance and Will.

**Exercise No. 7.** Construct a brief sentence, expressing a truth that it is worth while impressing upon your mind. For example: "Concentration is essential to correct thinking."

Reduce your sentence to its important parts, thus:

“Concentration—essential—correct thinking.” Fix your thought in turn upon each of these with the purpose of determining its precise meaning. Finally devote your attention to the full significance of the complete sentence.

Whenever your mind wanders from the direct line of thought, bring it back to the point of divergence.

**Exercise No. 8.** Select one of the qualities or traits which you are striving to acquire. Let us say, Cheerfulness. Give your mind a free rein in this connection, but hold it rigidly within the field of the subject. Think as extensively as you please about Cheerfulness, but exclude every foreign thought.

In this exercise you are not only practicing Concentration, but also stimulating the Sub-Conscious mind and promoting the cultivation of the desired quality.

**Exercise No. 9.** Sitting in a quiet room, exert a strong effort and make the mind blank. See how long you can retain it so without the intrusion of a definite thought.

These exercises should suggest others, and it must not be overlooked that **all exercises**, whether

mental or physical, are to be performed with the utmost possible Concentration.

In connection with all exercises keep records of results, so that you may note progress and also have definite marks for future efforts.

All the suggested exercises will serve some subsidiary purpose, aside from the object with which they are primarily devised. In fact, every exercise must involve practice in Concentration and Will activity. Make a point of discovering these interrelations. The knowledge of them will create an added interest, tend to efficiency of performance and support perseverance.

### **BOOKS**

**Power of Will**, Haddock. Pelton Publishing Co., Meriden, Conn.

**The Education of the Will**, Payot. Funk & Wagnalls Co., New York, N. Y.

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## REVIEW QUESTIONS

## III

21. Name five important qualities which depend for their exercise upon Will-power.
22. Describe briefly forms of Will exercise involving (1) muscle control; (2) self-denial; (3) manual dexterity.
23. Aside from energy, name an important factor in the success of a volitional effort.
24. What is the most powerful incentive to Will-action?
25. State the best general method for stimulating and sustaining Will-action.
26. What are the elements of Perseverance?
27. What is the advantage of keeping records of performances?
28. What faculties are necessarily involved in the proper performance of all exercises?
29. What is the best time for the practice of Concentration?
30. What is the best counteraction for waning Will?

## LESSON FOUR

### FEAR—TIMIDITY—WORRY

Fear is the most devastating agency in life. It prevents initiative, paralyzes effort, promotes disease, hampers development and in a thousand ways mars the character. Withal, it is one of the most common defects. Most of us are subject to Fear in one form or another. We fear self, we fear fate, we fear death, we fear disease, we fear poverty, we fear failure, we fear accident, we fear difficulties, we fear responsibility, we fear censure. And so one might go on interminably, enumerating the multifarious phases of Fear in civilized life.

Whilst writers on the subject are agreed that Fear is one of the most prevalent vices, few offer any practical suggestions for its eradication. The reader is generally advised to have recourse to Reason, which is well enough as far as it goes, but the fact remains that the conclusions of Reason are by no means invariably of sufficient influence to control action.

Lyman Abbott has stated: "If you can look back upon exigencies in life when you have faced a real danger, you can bear witness that the lions are al-

ways chained." We can all subscribe to the truth of this statement. We know from personal experience that in situations which have excited our fears, the realization was rarely, if ever, so bad as imagination had pictured it. But the Fear-feeling persists, despite this knowledge.

In the great majority of instances the fearful man is acutely aware of the unreasonableness of the emotion. He may know from former experience that his dread is not justified. Nevertheless, with each recurrence of the alarming conditions he falls into the accustomed Fear-feeling. Here the cause lies, largely at least, in Habit and Suggestion. No amount of reasoning will effect a remedy. It must be found in **undermining** the basis of Fear by counter-suggestion and in the exercise of Will.

The fundamental causes of Fear are uncontrolled imagination, lack of self-mastery, weak reason, ill-health,—any or all of these. "Whatever its manifestations, wherever its apparent location, Fear is a psychic state reacting upon the individual in several ways; as, in the nerves, in mental moods, in a single impulse, in a chronic habit, in a totally unbalanced condition."

The ability to master and to destroy Fear depends upon Physical Tone, Power of Will and Mental Balance. Fear is inconsistent with perfect health,—that is, the state of sane mind in sound

body. In the last analysis it will be found that the Fear-habit bases on ill-health. It rarely happens that a man with strong, sound nerves is subject to Fear. On the other hand, with the establishment of robust health, the tendency to Fear invariably vanishes or, at least, is greatly reduced.

Self-respect should stimulate a man to rebel against the tyranny of Fear. What more humiliating than the consciousness that, despite of desire, you will be overmastered by a futile emotion whenever it may arise. The very thought would seem to be enough to excite the Will to a supreme effort for deliverance. "None that fears, or grieves, or is anxious, is free," says Epictetus, "but whomever is released from griefs and fears and anxieties is, by that very thing, released from slavery."

#### NECESSARY TO ERADICATE FEAR-FEELINGS

Repeated submission to the Fear-feeling results, at length, in the creation of the Fear-habit and Fear-mood, a state in which the victim's mind is constantly in a favorable condition for the reception of Fear, which he makes no effort to combat.

For example, thousands of men are prevented from making progress solely by the Fear of Failure. In many instances they possess the ability to accomplish things which they have not the courage to undertake. Timorous self-restraint is indulged

until the Failure-mood is produced, in which the man is entirely without self-confidence and anticipates failure before he has made an effort. "The shores of fortune are covered with the stranded wrecks of men of brilliant ability, but who wanted courage, faith and decision, and therefore perished in sight of more resolute, but less capable adventurers, who succeeded in making port."

If you are afflicted with any form of the Fear-habit it is essential to your success in life that you rid yourself of it. This, not only because of its immediate effects, but even more on account of its deleterious influence upon the general character. **Make a firm determination to throw off the yoke.**

"But screw your courage to the sticking-place." There's the rub! We often arouse sufficient Courage-energy to make an attempt, but find that it is not enough to carry us through to the end. Presently the effort involves pain, self-denial, difficulty. Then arises a conflict of desires. The desire for relief contests with the desire for accomplishment. The latter must be made strong enough to prevail or failure will ensue.

Decision and resolution are strongly inimical to Fear. If you decide upon a course of action and determine to follow it, regardless of consequences, the Fear-feeling will subside. When retreat is cut off and it is certain that the thing feared must be

encountered, the feeling of Fear usually declines and sometimes disappears. Soldiers are familiar with this fact, and, in anticipation of a battle, are commonly oppressed by a sensation of dread, which falls off, like a discarded cloak, when once they are launched in action. Many actors and public speakers experience "nervous" apprehension before facing their audience, but become calm and self-possessed at the moment of stepping upon the stage or platform.

You will remember when, as a boy, you were considering some forbidden enterprise,—a fishing jaunt or a raid upon an orchard,—that so long as the least doubt as to your action existed you were disturbed by misgivings. Just as soon as you made up your mind positively to indulge your desire and throw consequences to the wind, you became care-free and thoughtless of everything but your project.

The practice of assuming a somewhat similar mental attitude is recommended to you now. When you have a condition, a task or a duty which excites your fear, **do not allow your imagination to dwell upon it.** Having decided that you should do the thing in question, resolve that you will do it, despite everything. Then exclude from your mind all thought of the unpleasant conditions or consequences apprehended. It is a sort of "don't care a continental" mood that is suggested.

Say to yourself, with concentration, and aloud, if practicable: "I ought to do this thing and I am positively going to do it. That's settled. It's no use anticipating the unpleasant features. I shall have to put up with them when they come and probably they will not be half as bad as I imagine."

### FEAR BREAKS DOWN UNDER ATTACK

There is absolutely no surer cure for the Fear-feeling than the practice, resolutely adhered to, of invariably doing the thing that you fear to do. This will reveal the groundless character of most of your apprehensions, give you confidence in your power to rise superior to them and break down the habit or mood of Fear.

An Englishman, whom the War has brought into world prominence, in his boyhood narrowly escaped the attack of a rabid dog, which bit one of his schoolmates, causing death from hydrophobia. From that time, the boy, otherwise normal, experienced the most acute fear of all dogs. The sight or sound of one unnerved him and its approach threw him into a state of uncontrollable terror. This condition had continued unabated for years when he determined to overcome it. By extreme exercise of Will he forced himself to pat every dog that came within his reach, although for long he could not do so without trembling. He purchased two

dogs and gave them the freedom of his rooms, despite the misery that this caused him for months. At the end of a year his fear of dogs had completely disappeared and he ultimately became decidedly fond of them.

Here was a case of Fear founded on a concrete cause and strengthened by strong Suggestion. So long as the habit of avoidance was preserved the Fear continued, although Reason doubtless condemned it constantly. By bringing the Will to bear upon the task and boldly attacking the subject of Fear it was subdued. Bearded in his den, the lion is never so ferocious a creature as our imagination pictures him to be.

Make it a rule to do the very thing that you fear whenever occasion arises. Sternly repress the temptation to escape and compel yourself to perform the dreaded action. Every time that Will thus asserts itself, the degree of the Fear-feeling is diminished. On the other hand, every time that you yield to a Fear-feeling, beating a retreat before it, its power over you is increased.

“Fear comes not of doing; it issues infallibly from the not doing. Fear is the deposit of the soul’s inaction. That which you really undertake begets courage. While seemingly the antecedent of action, courage is actually the result of doing something. Hence the habit of courage, like any



other habit, comes of acting--of doing the thing one fears to do. Decline always what you fear, and the death of courage is as certain as law. Do always what you fear, except the immoral, and the death of fear is as certain as law."

In most cases the foundation of Fear is laid by anticipatory imagination. A condition of simmering apprehension is set up, gradually increases and culminates in an emotional overflow that subverts self-control. The process is much like that of generating steam in a boiler to the bursting point.

### ATTACKING FEAR IN ITS INCIPIENCY

Fear is comparatively easy to combat in its early stages and before the occurrence of the occasion for it. Resolutely exclude the disturbing thought from the mind and, above all, never allow a mental picture of the thing or situation dreaded to find lodgment in the mind.

There is a distinction between thought, and feeling or emotion. The Fear-thought must precede the Fear-feeling. The point is to form the habit of nipping Fear-thought in the bud, before it can develop into Fear-feeling.

At the first approach of the Fear-feeling suspend all action and for a few minutes breathe slowly, deeply and regularly. This will still nervous agitation, produce mental calmness and a sense of

energy. In this condition an effort of the Will is comparatively easy.

Physical attitude will inevitably affect the mind, producing a condition in harmony with the appearance. This, in accordance with the Law of Suggestion. Whistle and wear a smile for fifteen minutes and you will most assuredly begin to feel cheerful. Let your shoulders droop and your gaze become downcast. A sense of dejection must presently steal over you. So the habitual maintenance of the appropriate attitude will prove a most effective agency in the cultivation of Courage. Make a practice of carrying yourself with an air of self-assurance. Throw out your chest; hold your head erect and look boldly upon the world. The experience of one week will prove the value of this advice.

There is a mine of truth in the declaration of Cicero that "a man of Courage is also a man of Faith." Faith fosters Courage and Courage creates Faith. What can form so firm a support for Courage as faith in oneself, faith in one's friends, faith in Providence?

In a former chapter we dwelt upon the effectiveness in habit eradication of the formation of contrary habit. This principle may be applied to the Fear-habit, and its cure may be effected by establishing the Courage-habit. In some circumstances

and with certain individuals, the desired result will be secured more readily by devoting the attention to upbuilding Courage-condition than by direct efforts to tearing down Fear-condition. An intelligent co-mingling of the processes would seem to be the ideal method.

Courage is peculiarly susceptible to cultivation by Suggestion, because the condition is so largely dependent upon mental state, although physical health has an important influence, even in Moral Courage; but the highest form of Courage is entirely independent of physical conditions and has sometimes been displayed notably by weak persons, with diseased bodies. In the last analysis, Courage is a **feeling**—physical, intellectual, or moral. Although Will is an essential factor in Courage-action, it derives its stimulus from Reason, Desire or Moral Consideration. In short, no matter how it manifests, all Courage originates in the mind and is sustained by it. Courage is, consequently, a peculiarly fit subject for treatment by the Subjective Intelligence.

#### USE OF SUGGESTION IN FEAR SUPPRESSION

In Buddha's "**Path of Virtue**" we read: "All that we are is the result of what we have thought; it is founded on our thoughts; it is made up of our thoughts." Here we have the Key to all Self-

Improvement. As we think, so we shall be. But we know that thought absorbed by the Sub-Conscious Mind is the most fruitful of results. Consequently Suggestion, directed to the Sub-Conscious Mind is the most effective means we can employ.

On this point Marden remarks: "Few people realize the force that exists in a vigorous, perpetual affirmation of the thing we long to be or are determined to accomplish. \* \* \* If you have hard work in making up your mind to undertake what you know you ought to do, just get yourself somewhere alone and brace yourself up. Talk to yourself, just as you would to some friend whom you love; some one who you know has ability but lacks courage and pluck. \* \* \* Through these talks, if you will be sincere with yourself and strong and persistent in your affirmation, you will be surprised to see how you can increase your courage, your confidence and your ability to execute your ideas."

Haddock gives so lucid an explanation of the process as to justify a lengthy quotation.

"In auto-suggestion you assert and assume to be a fact that which has not really become a fact. Yet, by the assertion and assumption you begin to make it a fact in your inner life and for yourself. When you assert a thing, you form an idea of it—begin to experience it as thought. When you be-

gin to assume the thing as **real within**, you begin to experience it as **feeling**. If you really assert and assume, you not only affirm that it is, but as well that it surely will be—only more so. In other words, in regard to this thing, you decide, affirm, resolve. By so much as you go on with the assertion and assumption, you disclose **persistence**. You see, then, that you now **experience this thing as Will**.

“Thus, the inner experience has evolved thought, feeling, Will. You have really experienced the thing with the **whole** of yourself. You have put yourself into that thing. You have incorporated that thing in yourself. By so much you have **become that thing**.

“You will find, moreover, a strange occurrence taking place at this point: The **meaning** of the thing will grow on you, and the thing itself will unfold within you. New meanings will emerge. New developments will occur. The process is infallible.”

The writer goes on to advise long practice of the following affirmation:

“**I assume—feel—realize—within—courage; perfect assertive courage.**”

### TIMIDITY

In the foregoing we have not contemplated chronic cowardice, but rather Fear of particular

kinds and occasional occurrence. Something of a difference may be discerned in Timidity, which is a milder emotion and more general in its influence upon the person.

"Timidity," says Yoritomo-Tashi, the philosopher of Nippon, "may be compared to a magnifying glass which accentuates and enlarges the most minute forms a hundredfold, but includes so small a space that only a small portion of the object can be seen." He refers to the fact that to the timid mind matters of little moment are exaggerated and the sense of proportion is so impaired that a comprehensive view of a situation or condition is rendered impossible.

The foundation of Timidity is often laid by defective education in childhood, but, contrary to common belief, Timidity is not one of the qualities which are commonly innate. It is more frequently the outcome of some other defects of character. Consequently, the remedy for it may generally be found in discovering and correcting the sources.

As often as not, abnormal self-esteem—which is not incompatible with lack of self-confidence—or acute self-consciousness is the cause of such a state. In any case, the latter is almost invariably an accompaniment of Timidity. The habit of Concentration will operate against this condition. The mind focused upon the matter immediately in hand

can not be concerned with anything else, nor embarrassed by self-consciousness. Persons who can not eradicate Timidity are sometimes able to neutralize it by exercise of Concentration.

The acquisition of Poise—self-composure, which is to be treated of in a subsequent lesson—will greatly aid in overcoming Timidity, and will at least make it possible to suppress outward manifestation of it.

Moderate modesty is well enough, but humility is another matter. The “worm of the dust” attitude is no longer commended by practical educators. Rather is a rational egotism to be advised. “No man should ever despise himself,” we read in the Mahabharata, “for marked success never attends the man whose estimate of himself is low.” The world is very apt to accept a man at something like his own valuation. The timorous creature who gives the impression that he “feels like thirty cents,” should not expect to be rated any higher.

### METHOD OF OVERCOMING TIMIDITY

The suggestions offered for overcoming Fear will apply, for the most part, to the treatment of Timidity. Follows a practice which is especially applicable to the most common forms of Timidity.

**Exercise No. 10.** Concentrating your mind ener-

getically upon the task, in imagination go through such a situation as usually excites your Timidity. Rehearse your actions and speech in detail, investing them with ease and composure. Make your imaginary conduct entirely natural and carefully avoid effrontery or exaggeration.

Devote half an hour, three or four times a week, to this exercise. It is the strongest form of Auto-Suggestion and the Sub-Conscious Mind can not fail to respond with beneficial results.

A caution may be advisable here. These exercises are not intended to be rehearsals of actual performances. If you find yourself in a real situation similar to one through which you have gone in imagination, give no thought to the latter. You can not attempt to reproduce your imaginary actions and speech without creating self-consciousness. Enter upon the situation with confidence of help from your Sub-Conscious Mind and **behave naturally**.

There is a sound moral in the inscription on the gates of Busyrane: "Be bold! Be bold, be bold and evermore be bold! Be not too bold!" The underlying thought here is thus expressed by Heinrich Heine: "He who fears to venture as far as his heart urges and his reason permits is a coward; he who ventures farther than he intended to go is a fool."



In short, beware of reckless audacity. Let prudence and common sense temper your Courage. It is a peculiarity of fearsome natures that on occasion and under the stimulation of strong emotion their timidity gives place to sudden outbursts of temerity. Of course, this is unbalanced force and no more purposeful nor useful than the accidental explosion of a powder magazine.

**Exercise No. 11.** Read that wonderfully inspiring poem, Henley's "Invictus" with concentration and at frequent intervals until you are thoroughly imbued with the spirit of splendid Courage that permeates it.

### WORRY

Worry is, probably, the most injurious form of the Fear-feeling. Where work kills its tens, Worry kills its thousands. Worry impairs both mind and body. By sapping nerve force, it renders a man incapable of his normal mental and physical efficiency.

Professor Elmer Gates and other biologists tell us that morbid emotions actually set up a process of poisoning in the system. "For each bad emotion," says Gates, "there is a corresponding chemical change in the tissues of the body. Every good emotion makes a life-promoting change. Every

thought that enters the mind is registered in the brain by a change in the structure of its cells. The change is a physical change more or less permanent. \* \* \* Any one may go into the business of building his own mind for an hour each day, calling up pleasant memories and ideas. Let him summon feelings of benevolence and unselfishness, making this a regular exercise like swinging dumbbells. Let him gradually increase the time devoted to these psychical exercises until it reaches sixty or ninety minutes each day. At the end of a month he will find the change in himself surprising. The alteration will be apparent in his actions and thoughts. It will have registered in the cell structure of his brain."

It has been ascertained that impressions registered upon the brain create a condition favorable to the reception of similar impressions. It follows, then, that the more a man indulges in Worry, the more susceptible to that emotion he becomes. But the same thing holds good of desirable emotions, such as Cheerfulness, Courage and Optimism. So that, if a man would be freed from a tendency to Worry, he can not do better than cultivate the state in which the brain is most ready to receive impressions contrary to those of Worry, Fear and Melancholy.

Worry is inconsistent with sound health. Its

persistence must inevitably result in serious bodily disorders, especially those related to the digestive orders. On the other hand, lack of physical tone is frequently the primary cause of Worry, or at least an aggravating factor. Wholesome food, vigorous exercise and abundant sleep are the best mediums for this and all other morbid conditions of the mind.

Quick relief from an ordinary attack of Worry may be had by taking a cold bath,—if possible a plunge. Some one has said that we never bring out of a cold bath the thoughts that we take into it. Another ready remedy for an incipient attack of the blues is five minutes of deep breathing in fresh air and fifteen minutes brisk walk, whistling lively airs the while.

Worry, like Fear, is largely based on imagination. At the first indication of the emotion, lay bare the cause of it and subject it to cold reason. The result will almost invariably be to show that it is groundless, or nearly so. But, let it grow, and it will shortly be enveloped in a vague mist of apprehension, through which it will loom in undefined and fearful form.

The appeal to Reason should be effective in the case of Worry, for, whilst some sort of plausible justification for Fear can often be found, it is impossible to establish an excuse for Worry. It is an

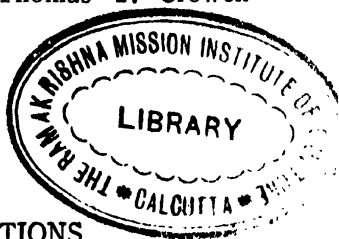
absolutely useless expenditure of nerve energy. No advantage whatever can come of it, but, on the contrary, it must render one less capable of coping with the conditions that are the subject of anxiety.

## BOOKS

**Culture of Courage**, Haddock. Pelton Publishing Co., Meriden, Conn.

**Timidity: How to Overcome It**, Mental Efficiency Series. Funk & Wagnalls, New York.

**An Iron Will**, Marden. Thomas Y. Crowell Company, New York.



## REVIEW QUESTIONS

## IV

31. What are the fundamental causes of Fear?
32. What is the most effective practice for the eradication of Fear-feeling?
33. What part does physical attitude play in the creation of feeling?

34. Give an example of the effect of physical attitude upon mind, or vice versa.
35. Briefly outline a method of combined Courage cultivation and Fear eradication.
36. Name the three kinds of Courage.
37. Why is Suggestion especially effective in the cultivation of Courage?
38. How does Concentration tend to suppress Timidity?
39. What are the physical effects of Worry and other morbid emotions?
40. What physical conditions are most conducive to riddance from Worry?

## LESSON FIVE

### CHEERFULNESS

Cheerfulness is the lubricant of the "Wheel of Life." It lightens labor, diminishes difficulties and mitigates misfortunes. After what we may term the essential virtues, Cheerfulness is the most desirable quality. And it is the most conspicuously absent among Americans. "I question if care and doubt ever wrote their names so legibly on the faces of any other population," said Emerson; "old age begins in the nursery." With us the "wheel" is allowed to become rusted with worry and clogged with the dust and lint of petty frictions, so that the round of daily life is made doubly difficult and wearing.

It is possible for a cheerless man to achieve success, but he does so at terrible cost to himself and others. He can not enjoy money, position and other attainments, for the power of enjoyment soon passes away from him. He never appreciates the truth that happiness is to be found in living, in endeavor, in pursuit. The object striven for seldom brings the anticipated happiness. The man who views life as a painful drudgery to be com-

pensated for by the ultimate realization of a supreme desire has grievous disappointments in store for him. Said Stevenson: "O toiling hands of mortals! O unwearied feet, traveling ye know not whither! Little do ye know your own blessedness; for to travel hopefully is better than to arrive, and the true success is to labor."

Surely we must look for happiness along the road,—not at the end of it. There is a tremendous amount of satisfaction and pleasure to be got out of the hardest journey through life. The secret of finding it is to make Cheerfulness a constant daily habit.

I have traveled a great deal about the world and off the beaten tracks with different companions. Some men will find in the hardships and discomforts of the wilderness sources of genuine interest and amusement, whilst others will be driven to despondency and irritability by the same conditions. But, you protest, that is a matter of temperament. It may be, no doubt, but it is not necessarily so. I have known a man who was physically bilious and temperamentally melancholy to acquire a buoyant and cheerful disposition.

Marden quotes a Yorkshireman as saying in meeting: "I see our brother who has just sat down lives on Grumbling street. I lived there myself for some time and never enjoyed good health. The air

was bad, the house bad, the water bad; the birds never came and sang in the street; and I was gloomy and sad enough. But I flitted, I got into Thanksgiving avenue; and ever since I have had good health, and so have all my family. The air is pure, the house good; the sun shines on it all day; the birds are always singing; and I am happy as I can live. Now, I recommend our brother to flit. There are plenty of houses to let on Thanksgiving avenue; and he will find himself a new man if he will only come; and I shall be right glad to have him for a neighbor."

Cheerfulness is, as a matter of fact, one of the most easily acquired characteristics. Unlike most cultivable traits, it carries its reward in immediate effects, so that there is constant encouragement to persevere. Cheerfulness is infectious. Every ray of brightness that you throw out is reflected back upon you. The cultivation of cheerfulness is accompanied by pleasure from the start. There is no pain, self-denial, nor even serious difficulty involved in the process. It is merely a matter of setting up earnest desire and making a reasonable effort to attain it.

Don't entertain the common illusion that Cheerfulness and Happiness are dependent upon extraneous conditions. Both are essentially mental states that begin and end in the soul. Men who



appear to have everything that the heart could desire are often unhappy and cheerless. On the other hand, the heavily afflicted and the poverty-stricken frequently display the sunniest dispositions. Said the Abbé Gaime to Rousseau when a youth: "If each man could read the hearts of all others, there would be more people who would prefer to come down than to rise in the world." The wise old monk intended to intimate that the most happiness and contentment is to be found in the lower walks of life.

It must be assumed that you appreciate the advantages of a cheerful disposition. Aside from its influence upon your health and happiness, is its all-important effect upon your work. No man afflicted with a morose disposition can be more than fifty per cent efficient. On the other hand, the man of happy temperament will find joy in labor and put all of himself into his task. "Give us, O give us, the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible to fatigue whilst he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its power of

endurance. Efforts to be permanently useful must be uniformly joyous—a spirit all sunshine, grateful for very gladness, beautiful because bright.” To this eloquent declaration of Carlyle, let us add the testimony of Phillips Brooks: “Joy in one’s work is the consummate tool, without which the work may be done, indeed, but without which the work will always be done slowly, clumsily, and without its finest perfection.”

Before going farther it will be advisable to enquire whether there is any fundamental cause for your lack of Cheerfulness, or whether, as is frequently the case, it is merely an habitual mood into which you have drifted unawares. Cheerfulness is a natural condition in a healthy man whose life is well-ordered. It is just as natural that depression, surliness and unhappiness should result from ill-health, unwholesome food, insufficient sleep, restricted breathing, uneasy conscience, and other harmful conditions. Examine yourself carefully in these respects and if you discover any condition or habit that militates against the acquisition of the Cheerful Mood, eradicate it at any cost.

Now let us suppose that there is no serious obstacle in the way of your becoming habitually Cheerful,—no sound reason why you should not be so. How shall we go about effecting the desired object?

We have said that Cheerfulness is essentially a mental condition. It can be created regardless of outward conditions and maintained intact despite anything which may befall you. It is in the mind that we must carry on the process of cultivation. As a basis we need an earnest desire and determination to succeed. For the rest, a few simple practices, adhered to with perseverance, will carry us to our goal.

#### METHOD OF FOSTERING CHEERFULNESS

**Exercise No. 12.** By this time you should have two or three short periods of your day regularly set aside for exercises in Self-Improvement. You are now advised to appropriate fifteen minutes daily to the cultivation of the Cheerful Optimistic Attitude. Go into some quiet place and reflect on the many possessions and conditions for which you are to be thankful. Think of the many among your acquaintances who do not enjoy half your blessings. Sum up the greatest of your misfortunes and consider how much worse they might have been. Shake the shadows of the past off your shoulders. Look into the future and survey the mine of opportunity and possible attainment it holds for you. In short, turn all the sunlight you can summon into your soul.

**Much depends upon starting the day rightly.**

And it is so easy to get into the right attitude. Sing or whistle as you dress and take a cheery smile to the breakfast table. Greet the first man you encounter on the street with a genial salutation. Exchange a few pleasant remarks with the car conductor and any acquaintances you may meet. By the time you reach the office you will be in a fitting mood to enter upon the day's work with cheerful optimism. After that only a serious mishap can disturb your serenity.

Before reaching this stage of the Course you must have learned from experience something of the scope and effectiveness of Auto-Suggestion. It should occur to you without prompting to employ it in this connection. In the practice of psychotherapy it is found that greater results are secured in the effort to inculcate hope and cheerfulness than in any other direction. Physicians lay special stress upon the importance of filling the mind with cheery thoughts during the last minutes of wakefulness. By this means the Subjective mind is induced to a harmonious state which continues after the subject has lost consciousness and, perhaps, throughout the night. The desired effect may be enhanced by affirming confidently that you will awake in the morning buoyant, optimistic and eager for the day's work.

This method has proved effective in countless

cases of persons handicapped by disease or heavy mental affliction. A normally healthy man should get satisfactory results with comparative ease.

Follows a quotation from Professor William James of Harvard by way of strengthening your confidence: "We are just now witnessing a very copious unlocking of ideas through the converts to metaphysical healing, or other forms of spiritual philosophy. The ideas are healthy-minded and optimistic: The power, small or great, comes in various shapes to the individual; power not to 'mind' things that used to vex one; power to concentrate one's mind; good cheer; good temper; a firmer and more elastic tone."

We must not overlook another important consequence of this self-treatment. Physiologists assure us that all emotions have a more or less permanent effect upon the nervous system, involving changes in the cell structure of a favorable character or otherwise. The condition created tends to increase the subject's susceptibility to the influence and so promotes mental habit. In other words, every quarter of an hour which you spend in cheerful thoughts will increase the receptivity of your mind to that kind of emotion, and in time it will be a great deal easier for you to be Cheerful than otherwise.

## THE SAVING GRACE OF HUMOR

Cultivate a sense of humor. The thing can be done and, indeed, is not greatly difficult. I am inclined to believe that sense of humor is an almost universally innate trait. Nearly every child displays it strongly. Some retain it in an active state through life, whilst others allow it to become dormant under the depressive influence of hard and prosaic experiences. But I suspect that it is there, none the less, and may be revived by the most Melancholy Jacques among us, if we will but take the trouble to look for the humorous side of things. There always is a humorous side and by persistently looking for it we may soon develop a keen detective sense of humor. And that is about as valuable a possession as a man may have.

There is a world of wisdom in the old Hebrew proverb, "a merry heart doeth good like a medicine." Any doctor will tell you that a hearty laugh is worth more than a bottle of physic. Physiologists are agreed that laughter has a decidedly beneficial effect upon the system. Dr. Green asserts that "there is not one remote corner or little inlet of the minute blood vessels of the human body that does not feel some wavelet from the convulsions occasioned by a good strong laugh." To those who have never tried it, let me recommend, as a first-

class promoter of humor and cheer, a thoroughly abandoned romp with a healthy four-year-old. The man who can spend an hour thus without feeling bigger and better for it needs to consult a physician or an alienist.

### DON'T BEMOAN MISFORTUNES

We take ourselves and the trifling exigencies of life too seriously. A little of the philosophy of *insouciance* would not harm most of us. That, and the ability to "see ourselves as others see us." When Jones treats his lumbago or the loss of a few dollars as though it were a national calamity, we appreciate the absurdity of the thing, but we are quite oblivious to the same kind of weakness in ourselves. Occasional retrospect will help to create a sense of true proportion. Look back from to-day on the thing that you got all fussed up over yesterday or last week, and you'll wonder how you could have let it disturb you at all.

This recommendation suggests a caution which can not be too strongly emphasized. **Avoid dwelling on errors and failures.** It is not advised that these should be lightly dismissed from memory, however. When you have made a mistake or failed in an undertaking, analyze the circumstances deliberately. Search for causes and decide where your course of action was ill-judged or weak.

Then determine to eliminate such experiences from the future. **And put the thing behind you.** Don't waste a single moment on useless regrets or futile wishes that you had done otherwise.

Mistakes and errors treated in this manner may be converted into valuable assets. Instead of causing depression, they will afford encouragement. You will say to yourself: "Well, that was a bad blunder, but it might have been worse. At any rate, the same sort of thing is not going to happen again. So that, as a matter of fact, I have gained by the experience."

In short, look at the matter from the cheery aspect. Form a habit of making the best of everything. Cultivate the Mark Tapley temperament. This doesn't mean that you are to utterly disregard the "spilt milk," but that you should refrain from crying over it when no good can be gained by doing so. It is largely a matter of mood and it is quite as easy to maintain the Cheerful Mood as it is to indulge the Mood of Depression.

A reasonable egotism is to be recommended. And this may be fostered by patting yourself on the back judiciously and at frequent intervals. Regularity is advised in all these exercises as the surest and the easiest way. With progress you will find that the time devoted to the practices may be shortened or the intervals between them lengthened.



**Exercise No. 13.** Devote an hour each week to recalling past successes. Review them analytically, examining the occasions, causes, conditions and results. Always seek to discover cause and effect, underlying principle, or law. In these deductions you will find valuable guides to future conduct.

This exercise is designed to create confidence and a good opinion of yourself, but it will have other beneficial effects.

### THE PETTY FRICTIONS OF LIFE

Just as we can submit to a broken leg with greater resignation than we can to a toothache, so most of us are less upset by a serious mishap than by one of the many trifling annoyances with which the day is filled. These come upon us unawares, like the sting of gnats. They get under our skin and set up an irritation before we have time to brace ourselves against the effect. Unless, indeed, we are habituated to take these disagreeable occurrences philosophically and are provided with that best of safety valves, an unfailing sense of humor.

In themselves these things are of little consequence, but their effect upon ourselves is of the utmost consequence. The wear and tear occasioned to the nervous system by irritation, and much more by anger, is highly detrimental to efficiency. And,

of course, it is downright destructive to Cheerfulness. In our effort to cultivate this quality we shall probably experience our greatest difficulty in establishing habitual calmness under the friction of everyday life. As Arnold Bennett explains, in "**The Human Machine**," this difficulty is due to lack of brain training and control. Fortified by Reason, Will and the preparation of thought, we can acquit ourselves creditably in serious emergencies, but the little things come upon us unexpectedly and we are betrayed into exhibitions of weakness. The remedy lies in schooling the brain to instant action of the desired nature when the occasion arises, and the object will not be attained without persistence in the face of many failures. You must not hope to replace a confirmed habit by an entirely contrary one without exercising patience and determination.

A man who used to be uncommonly susceptible to irritation, received from a friend a little frame in which was set the legend: "Is **this** to ruffle you, O my soul!" This simple mechanical device admirably met the chief requirement of the situation,—to wit, an instant reminder. It stood upon the irascible person's desk and he soon formed the habit of instinctively turning his eyes upon it the moment an occasion for irritation arose. A few weeks saw a marked improvement in this man,

going to show that his irritability was the result of habit rather than actual ill-nature.

Arnold Bennett, referring to his own experience in the matter, suggests the proper attitude toward the petty frictions of life. "This day is before me," he says. "The circumstances of this day are my environment; they are the material out of which, by means of my brain, I have to live and be happy and refrain from causing unhappiness in other people. \* \* \* The facts of to-day, which in my regeneracy I regarded primarily as anxieties, nuisances, impediments, I now regard as so much raw material from which my brain has to weave a tissue of life that is comely." In short, these difficulties, obstacles, annoyances, are to be accepted as part of the inevitable fabric of life and turned to good account. We get an extension of the idea from the following lines of Longfellow:

" All common things, each day's events,  
That with the hour begin and end  
Our pleasures and our discontents,  
Are rounds by which we may ascend."

These little things of daily life make up a constant field of discipline. The man who habitually maintains his equanimity under the trivial annoyances and the frequent friction of commonplace occurrences will be equal to the graver crises.

## THE ART OF BEING AGREEABLE

The amenities are sorely neglected in our centres of population. Go where you will—in the club or the café, on the streets or in the store—the prevailing manner of the crowd is brusque. This is not due to innate churlishness, but to our habit of hurry and concentration on business. You do not find the same lack of civility and geniality in the country. It is distinctly a city trait. And yet the business man, if he would but realize it, can make a splendid investment in cultivating the art of being agreeable. So rare is its exhibition that we all appreciate it immensely, and the cheerful, genial man makes friends everywhere. And friends entail business success.

A Hindi proverb runs: "On the road to Delhi I met a hundred men and they were all my brothers." If you will go along your daily "road to Delhi" with something of the attitude of this pilgrim there is little fear of your failing in courtesy and geniality. It is entirely a matter of recognizing the other fellow's rights, being a little in sympathy with him and displaying a little interest in his welfare.

The surly man is necessarily boorish; the cheerful man as necessarily cordial. If your Cheerfulness be the outcome of real feeling, and not consist merely in an artificial smile, your natural attitude

toward others will be such as to excite good-will and create friends. To the business man the question of policy must weigh no less heavily than that of ethics in considering the advantages of cultivating a Cheerful and Optimistic disposition.

**Note.** Assuming that you need to cultivate the qualities which are the subject of this paper, start a daily record in your File on the following lines: Every time that you are Cheerful under depressing conditions credit yourself with C+; every time that you withstand inclination to Irritation credit yourself with I+; every time that you take pains to be Agreeable credit yourself with A+. In contrary circumstances debit yourself with C—, I—, or A—, as the case may be. Strike a balance once a week. At the end of a month examine the records critically for indications of improvement. Maintain the practice as long as necessary. With the passage of time the entries of both kinds should become steadily fewer, because with the cultivation of equanimity and geniality you will gradually become habituated to the proper attitude or action, and coincidentally there will be an increase of the occasions that will cause no struggle nor thought.

### BOOKS

Any books of the optimistic uplifting kind, and occasionally a volume of a humorous character.

## REVIEW QUESTIONS

### V

41. Why is Cheerfulness more easy to cultivate than most characteristics?
42. What are the chief results of habitual Cheerfulness?
43. What physical conditions are important factors in producing Cheerfulness?
44. What is a "reasonable egotism" ?
45. Why is regularity advisable in your exercises and practices?
46. Why is it less difficult to acquit oneself creditably in an heroic emergency than in a commonplace situation?
47. Name the essential remedy for irritation.
48. Why is it reasonable to be Cheerful under all circumstances?
49. How should mistakes and failures be treated?
50. What is the secret of being agreeable?

## LESSON SIX

### POISE—OBSERVATION—MEMORY

The dictionary definition of Poise is: "the state or quality of being balanced; equilibrium; equipoise; hence, figuratively, equanimity, rest."

Poise as applied to a person is capable of conveying two distinct ideas. 1. It may imply the condition described by the phrases: "an all-round man; a well-balanced man; a broad-gauge man," all of which imply fullness of character and many-sided development. 2. It may imply self-control, calmness, etc. The word is most commonly employed in this sense.

Poise in the former sense is one of the most common lacks of Americans. Our devotion to business is so complete that it leaves no room for development along other lines. We are all acquainted with successful men of affairs who, outside of their vocations and directly related subjects, are profoundly ignorant.

The man who goes through life with no interest but that of making money has a sorry existence at best. The tragedy of his failure becomes manifest

in the evening of life when he seeks the enjoyment of leisure and discovers that he has lost all capacity for it. A man who amassed an enormous fortune by forty years' incessant application to business, with the result that at sixty he had no interest outside of his factory, more than once expressed to the writer the keenest regret that he had entirely neglected self-culture.

One of the principal reasons for the great prevalence of the Worry habit is to be found in the fact that so many men have no refuge from their business cares. On the other hand are the fortunate individuals who have cultivated hobbies in which they can find unfailing mental diversion. One of the most hard-working men in this country has made a deep study of paleontology, and ten minutes after he has opened a cabinet of fossils his mind is transported to the distant ages before the earth was peopled.

Constant thought upon the same subject entails harmful wear on the nervous system; causing staleness and, not infrequently, nervous breakdown. Incessant brain activity may be maintained without injury, provided it is accompanied by change of mental occupation. \* Indeed, all the "rest" which the mind needs may be found in diversified exercise of it.

It is well known that the hardest workers are



commonly subject to periodical spells of the "dumps." Observation has convinced me that the chief cause of this condition is close and long-continued application to business without any mental diversion. In order to maintain freshness and vigor in his work, a man must have relief and relaxation from it at regular intervals. But, unless he has some counter-interest to which he can resort, there is grave danger of his leisure being spent in a manner which will do him more harm than good.

#### GROWTH IN BREADTH AND HEIGHT

Self-improvement results in development by intensity, diversity, or both.

It is important to secure breadth with height in growth. This can be done by having interests besides those of business. Have **at least one serious interest** outside of your vocation. Indulge your inclination freely in making a choice and be assured that the pursuit of any study in the fields of science, art, music, philosophy, and what not, will increase your general efficiency and your vocational ability. In selecting a subject do not overlook the special advantage to be gained from one having a direct bearing upon your business. Such would be the case with Applied Psychology, for example. Your everyday occupation would afford you opportunities for practically testing the theories learned

in your study, whilst imparting an added interest to your regular work.

Don't plead want of time as an excuse for not following the advice given here. The matter has such an important bearing upon your happiness and success in life that few things can justly claim precedence to it in the demands upon your time. When we reach the section of the Course dealing with Functional Efficiency I shall show you how you may find several hours a week for new employment without taking time from any of your present occupations. We shall make more time available as surely as though we had the miraculous power of lengthening the day. If it is not practicable at present to devote three or four hours a week to a new pursuit, postpone action until after you have put into practice the Lesson on "Time Consumption." In the meantime make a decision as to the subject of your special study, after careful consideration of the many points affecting the question. A great deal depends upon a judicious choice and adherence to it.

### POISE IN THE SENSE OF SELF-CONTROL

Now let us consider Poise as that mental quality which enables us to maintain equanimity under all circumstances. This is not to be confused with

phlegmatism, the heaviness of disposition which precludes acute feeling. Nor is the mere suppression of emotion to be mistaken for Poise. Some men take a great deal of pains to kill their natural feelings. They are not poised, but devitalized. Poise is not passivity. No more perfect picture of Poise is possible than that of Blondin swaying on a slack wire. Poise is balance. It is not suppressed emotion, but controlled emotion. A clam is not poised; neither is the human bromidian. The man who never laughs, whose voice never breaks the dead level of monotonous intonation is only half living. Poise is largely conditioned on restrained force, energy in reserve. It is not lack of emotion or the power to feel that constitutes Poise, but **command** over the emotions and feelings.

According to Starke, "Poise is composed mainly of the following qualities: Will; reason; knowledge of one's own value; correctness of judgment; sincerity toward oneself; the power of resisting the appeals of self-love; contempt of adverse criticism; pride that is free from vanity; a definite and clearly conceived ambition." This is too broad an analysis to permit of a detailed examination here, but it is recommended to consideration for its suggestiveness. The author of "Poise: How to Attain It," views that quality as **constituting almost the whole**

of personality; whereas, it is more properly to be regarded as pervading personality.

A better summary of what constitutes Poise than that presented in Kipling's poem "If" it would be difficult to find. It is too long for quotation in this place, but you are strongly recommended to read it.

Exercise, digestion, relaxation, rest and deep breathing are conducive to Poise—exercise by stimulating the circulation; digestion by facilitating the natural operation of the organs; relaxation by conserving nerve force; rest by generating strength; and deep-breathing by inducing a sense of vigor. These are all matters which will be extensively discussed in the section of the Course dealing with Physical Efficiency.

But, whilst these physical conditions tend to promote Poise, that quality is, in its ultimate manifestation, a product of the mind. The self-mastery which enables a man to sustain his balance under extremes of good and bad fortune and to maintain calmness in the conduct of the everyday affairs of life, roots in a mental condition. Mastery of one's mind—the ability to shut it off from certain trains of thought at will—is a potent factor in the cultivation of Poise. Uncontrolled thought of the chaotic kind characteristic of day-dreams, is injurious to Poise, if not destructive of it. The power of concentration, involving command of mind, enables

you to fix it upon any subject you choose and banish from it at will any thoughts you do not desire to entertain.

Haddock, Starke, and other writers on the subject agree that the employment of Suggestion is especially effective in the effort to acquire Poise. The frequent affirmation of calmness and self-control tends to induce the corresponding mental condition. And, since Poise is partially a physical condition, certain bodily exercises "facilitate its acquisition.

The mind and body act and react upon each other in the exercise of Poise. The mental condition of calmness will be reflected in the physical bearing. On the other hand, the willed state of physical repose will induce mental calmness and self-possession.

Arnold Bennett gives us the key to the proper mental training for Poise in the statement that "a person's character is, and can be, nothing else but the total result of his habits of thought." If you are accustomed to thinking in a disorderly, excitable or feeble manner your mind can not be poised. The remedy lies in a course of discipline which must be regulated by consideration of your particular weaknesses. Aside from any special régime you may adopt, make a practice of keeping a watch on your mental processes and repressing every tendency of

the mind toward wandering, excitement or exaggeration. Absence of Poise is always more or less due to false reasoning and deficient sense of proportion. This may be cured by a thorough study of some book on logic. Jevon's "Lessons in Logic,"—an elementary work—supplemented by appropriate practice will serve all ordinary needs. Previous exercises given in this Course,—especially those connected with concentration, self-confidence, timidity and irritation—will aid in the cultivation of Poise.

### PRACTICES IN POISE

**Exercise No. 14.** Assuming that there are situations in which you are peculiarly liable to experience want of Poise, make a thoughtful examination of such situations with a view to determining exactly what disturbs your mental balance and why. Rehearse such a situation in detail after the manner described in Exercise No. 10.

Devote fifteen minutes or half an hour to this practice at regular intervals as long as necessary.

There are a number of simple exercises which combine practice in mental and physical poise. A few of these are described below. Other exercises, having a tendency to promote Poise, will be given at later stages of the Course.

**Exercise No. 15.** Stand erect, heels together, head up and chest advanced, arms hanging by sides. If the position is correct the weight will be directly on the heels, there will be no sense of effort, but one of easy balance. Let the breath come slow and full, which can only be done by using the diaphragm in the manner of a bellows. Look steadily, without blinking and without staring, at some object on a level with the eyes. If any movement of the body, eyes or eyelids occurs, break off for a minute and resume the exercise.

Practice for thirty seconds at a time (to be gradually lengthened) with several repetitions and intervals of rest between.

**Exercise No. 16.** Sitting comfortably, with mind and muscles relaxed, retain the position without the slightest movement until it begins to be irksome. Then break off and repeat after a short rest. Be sure that the breathing is full and regular throughout the exercise.

The two following practices are recommended by Haddock:

**Exercise No. 17.** "This exercise should be observed through life. Acquire the habit of physical quietness while the body is mainly at rest. Whether sitting or standing, eliminate all unneces-

sary movements of hands, fingers, legs, feet, eyes, lips. \* \* \* In order thereto practise periods of sitting and standing while thinking of these motions but resolutely forbidding them. Set regular hours for this exercise, varied in position. **Always practise when weary or nervous.** Put into the exercise great strength but calmness of Will."

**Exercise No. 18.** "The surest steadiness of nerves and muscles must come from poise of soul and tone of health. You can acquire the first if you will take a few minutes each day for absolute quietness of body and mind, shutting out all ideas of hurry, worry, business and activity of every kind, thinking intensely of, and asserting that you are now in a state of perfect mental poise."

Poise is a highly practical quality of especial value to men whose business involves negotiations with virtual strangers. It is essential to success in salesmanship. The mental alertness, self-control and presence of mind that are necessary in influencing men against their inclinations depend upon Poise.

The condemnable doctrine of "hustle" is contrary to both reason and experience. It may apply to a baggage-shover or a coal-heaver, but certainly not to any man whose work demands the exercise of intelligent mental action. Hustle, or hurry,—



the words are synonymous—is the very antithesis of Poise. Controlled and regulated energy will accomplish ten times as much as the most frenzied hustling and, what is more, the result of the former will conform to preconceived plan, whilst that of the latter is always more or less affected by chance.

When Joseph Lyons, who is famous throughout two continents for the enormous amount of work he has done, was asked how he has accomplished so much without “hustling” he replied: “By organizing myself and my business to run smoothly; by schooling myself to keep cool, and to do what I have to do without expending more nervous energy on the task than necessary; by avoiding all nervous friction. In consequence, when I finish my day’s work I am nearly as fresh as when I started.”

In the same connection Professor William James says: “Your intense, convulsive worker breaks down and has bad moods so often that you never know where he may be when you most need his help. \* \* \* We say that so many of our fellow-countrymen collapse and have to be sent abroad to rest their nerves, because they work so hard. I suspect that this is an immense mistake. I suspect that neither the nature nor the amount of our work is accountable for the frequency and severity of our breakdowns, but that their cause lies rather in those absurd feelings of hurry and having no time,

in that breathlessness and tension, that anxiety of future and that solicitude of results, that lack of inner harmony and ease, in short, by which, with us, the work is apt to be accomplished, and from which a European who should do the same work would nine times out of ten be free. \* \* \* It is your relaxed and easy worker who is in no hurry, and quite thoughtless most of the while of consequences, who is your efficient worker; and tension and anxiety and present and future all mixed up together in one mind at once, are the surest drags upon steady progress and hindrances to our success."

### CORRECT OBSERVATION

Perhaps no faculty is more generally undeveloped than the power of Observation. This is probably due to neglect and defects in early training. With most of us the faculty of Observation is only keenly exercised when our interest is greatly excited. If six men were to give individual accounts of some ordinary street occurrence which all had witnessed, it is almost certain that the story of each would differ, in at least one important particular, from those of the others. But, should the same six men attend a play, it is quite likely that their descriptions of it would be in substantial agreement.

We go about looking at everything and not actually seeing half that our eyes gaze upon, unless

some unusual condition stimulates the mind to concentration. A fairly expert whist player will have no difficulty in recalling the composition of each of the thirteen tricks of a hand played shortly before. Probably, as he does so, mental pictures of the cards as they actually lay on the table will occur to him. He made no attempt to memorize the tricks as they were played, but he visualized them. Kipling's wonderful stories owe their peculiar vividness to his extraordinary power of Observation. His eyes operate like the lens of a photographic camera and his brain as the sensitized plate on which a faithful image of all he sees is impressed. Familiarity with most of the scenes and characters in his Indian tales enables the writer to attest to their marvelous accuracy in every detail, although many of them were written in England years after the experiences they relate.

### DEVELOPING POWER OF OBSERVATION

Correct Observation is one of the most valuable of faculties and the basis of sound reason and judgment. The person who possesses it will enjoy a strong degree of confidence in the facts derived from his experience and so will be able to make his deductions and formulate his conclusions without any of the doubt and uncertainty of the man who is unable to depend upon his Observation.

As has been intimated, the action of Observation is stimulated by interest in the subject. It is possible to exercise concentration and interest in all matters which we permit to engage our attention. Such a habit is well worth the pains necessary to cultivation.

**Exercise No. 19.** The daily experiences of most of us embrace idle spells of time, traveling in street cars, sitting in the ante-rooms of business or professional offices, waiting for trains, and so forth. On such occasions survey the room or surroundings with concentrated attention for a few minutes and then jot down the objects within view as fully as you are able, using for the purpose one of the several blank cards from your file which you should always carry. Keep your records and note improvement in correctness and rapidity of Observation.

The practice of this exercise for six months will go far toward establishing a permanent habit of Observation which you will find of great practical value.

**Exercise No. 20.** Whilst your back is turned, have some person place twelve or fifteen different articles (the number should be gradually increased) haphazard upon a table. When this has been done, direct your concentrated attention on the objects

for half a minute, then make a note of as many as you can remember. Record the results in your file and note progress. The memory will be aided by classifying the articles where this is possible. For instance: Fork, spoon and plate classify as tableware; book and box as rectangular objects, etc. With some persons the memory may be better stimulated by strongly concentrating the observation so that the articles can be visualized in the mind afterwards.

This is splendid training in observation and memory. Houdin attributed much of his marvelous ability to this practice.

### CULTIVATION OF MEMORY

It is a great mistake to imagine that good Memory is derivable only from natural endowment. It is within the power of every one to possess a good memory. Memory is the aftermath of Concentration and Interest. When we fail to remember things which we have seen, the failure is due to the fact that we did not see them to the extent of realization. Our eyes rested on certain objects, but our mind was not concentrated upon them. So it is with the difficulty of recollecting things we have read or heard. Our Memory of the things in question will be in correspondence with the degree of interest excited by them, and, if no effort is made

to regulate that interest, its force may have no relation to the importance of the matter. You are likely to remember the plot of a novel long after you have forgotten the date of the Chinese Revolution. Affairs in which you are especially concerned will naturally be most easily retained in your mind. A candy manufacturer can readily recall the details of the Sugar Schedule in the last Tariff Bill, whilst he is, perhaps, unable to bring to mind another item of the measure. A lawyer may have difficulty in retaining the names of his neighbors, whilst easily remembering those of his clients. All of which goes to indicate that "bad memory" is simply bad management of the faculty.

It is far from desirable that you should load your Memory by the indiscriminate attempt to retain every impression that is made upon the brain. Indeed, the faculty of judiciously forgetting is of extreme value. The object is to form a habit of deliberate rejection and retention. Then add the practice of **concentrating the attention** on the things you desire to remember and trying to **invest them with special interest**.

"Any object not interesting in itself may become interesting through becoming associated with an object in which interest already exists," says Professor James. The association suggested here is entirely different from that which forms the basis

of certain much advertised Memory "systems." Though not claiming familiarity with any of these, I may say that they appear to be too complex and cumbersome to be practical and, furthermore, seem to require a fair degree of Memory for their practice.

Judgment should be exercised in the use of notebooks and memoranda. The more you employ and trust the Memory, the better it will serve you. If you cannot dispense with memoranda, make them so brief that a demand upon the Memory will be necessary to recall the details of matters to which they refer.

Macaulay declared that the best informed man is not he who knows the most, but he who has the most extensive knowledge of sources of information. The mind may be saved from many a burden if, instead of memorizing weighty subjects for which our future use is uncertain or, at most, only occasional, we will remember merely where the information is to be had when needed.

Opportunities for simple, but strengthening, exercise of the Memory occur at every moment of the day. For example, instead of placing a marker in a book, trust to your recollection of the page number. Make a mental note of a name or telephone number rather than put it on paper. In every such case **concentrate the mind intensely** on the thing to

be remembered for a few seconds. It is surprising how much aid may be secured from the Sub-Conscious Mind in this respect, provided we form a habit of relying upon it with confidence.

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## REVIEW QUESTIONS

### VI

51. Briefly describe the two conditions implied in the word "Poise."
52. What is the chief reason for the wide prevalence of the worry habit among American business men?
53. What is meant by development in breadth as well as height?
54. Name some of the general conditions which are favorable to the promotion of Poise.
55. Is Poise a mental or a physical quality?
56. How does concentration facilitate the exercise of Poise?
57. What is the objection to "hustle" and what is the preferable form of activity?
58. What is the chief cause of defective memory?
59. What two conditions will assuredly secure a good, practical memory?
60. Can the sub-conscious mind be made an aid in the exercise of memory?



## LESSON SEVEN

### PURPOSE—IDEALS

With this lesson the Section on Mental Efficiency is brought to a close. Its aim has been the acquisition of certain qualities. These qualities go to make up Ideal Personality. Personality has its practical activity in Functional Efficiency. This, in short, is acting and living in the best manner.

To quote from our first Lesson: "Your most important problem is to live in the manner most conducive to your own benefit and that of others. To do this you must have clearly defined principles and ideals, as well as rules of conduct, based upon them." In other words, you can not play a useful, efficient part in life without a well-defined Purpose and a systematic plan for its achievement. The cultivation of the qualities which we have discussed and the creation of a forceful Personality are features of the training for efficient living. The mere possession of powers and qualities has no intrinsic value. The value lies in their application. And the application can be effective only if it be in-

telligently directed toward the attainment of a worthy Purpose. Marden summarizes this necessity in a brief paragraph: "Nothing can take the place of an all-absorbing Purpose. Education will not, genius will not, talent will not, industry will not, will-power will not. The purposeless life must ever be a failure."

Imagine a ship without a compass. It may have high power engines and every other facility for navigation and yet ply hither and thither about the seas forever, like Vanderdeken's phantom craft, without making port. Now and again it may derive some direction from the fixed stars, the rising sun, or a distant landfall, but what it gains in headway at such times will be lost in leeway at others for lack of permanent guidance.

A man without a Purpose is in the plight of a vessel without a compass. He may have the capacity for great achievement and accomplish nothing. His fluctuating course will be marked by alternating stages of forward progress and drifting backward. He will have spurts of energy and fits of enthusiasm, only to be neutralized by spells of vacillation and stagnation.

The most energetic efforts must prove futile unless inspired by definite aim. Just as the men who spend the most money frequently do the least good with it, so the busiest man is often the weakest in

execution. Napoleon, whose capacity for effective action was almost superhuman, attributed this great power to the habit of always having his mind made up—of constantly keeping a precise Purpose before his view. I believe that it was Landseer—the wonderful animal painter—who said that the production of a picture would occupy little time if the artist knew exactly what he wanted to do when he took the palette and brush in hand.

A Bishop of Exeter—I forget which one—said something to this effect: "Of all work that produces results worth while, nine-tenths must be drudgery. The secret of the true workman's success consists in dauntlessness in the face of commonplace labor, and **persistence in the pursuit of Purpose.**" Baudelaire declared that "inspiration is the sister of daily labor." He might have added, with truth, that Purpose is the parent of inspiration. And inspiration is the instinct of success.

The purposeful mind has a clearly conceived track for advance, from which it will allow no deviation. Purpose is the rallying point around which it assembles all its faculties, then marches toward its goal with direct motion under the impulse of determination and with the force of massed resources.

The man without an aim in life is a sorry creature, of little more account in the economy of things

than the mollusk, the plaything of chance, the tool of stronger personalities, a mere pawn upon the chess-board of the work-a-day world.

Harrington Emerson suggests a simple test to demonstrate the power of Purpose. "Walk down one side of a crowded street aimlessly, with no particular destination in mind. Take note of the fact that other people impede your progress, and that you turn and twist like a meandering stream as you thread your way through the throng. Then turn and walk back on the other side of the street, this time with a definite object in view. You need not hurry, you need not scramble, but, looking neither to right nor to left, walk steadily toward your chosen destination. Notice now that people get out of your way and step aside to let you pass, and that your track straightens out."

Have you ever seen a hose under pressure without a man at the nozzle? It thrashes about here, there and everywhere, scattering water in all directions and without any useful effect. Immediately a directing hand seizes it the stream is turned upon a definite spot, with the desired result. So it is with two men—one whose life is aimless and unordered; the other whose life is regulated by well-considered Purpose. Each expends the same amount of energy, but one accomplishes little or nothing of permanent value, whilst the other carries

through undertakings of great benefit to himself and his fellows.

From Charles R. Brown we get the following fine simile: "A pile of steel filings and shavings lying on the floor of a factory may be fine in quality; they may weigh a ton when placed upon the scales; but unorganized they have little value. Organize and weld them into a shaft, attach one end of the shaft to an engine and the other to a screw propeller, and it will send a mighty ocean liner from New York to Liverpool in five days. Bring all these bits of steel under the organizing power of a Purpose and they become effective. In like manner a mind, a heart, a soul is nothing more than a confused heap of thoughts and wishes, impulses and desires, longings and aspirations, until by the power of Purpose all these are brought into unity and made effective in their thrust toward some worthy fulfillment."

To quote Emerson again: "Persons without ultimate ideals and nations without ultimate ideals waste untold centuries of time in doing pointless, purposeless, useless things. On the contrary, the man with the big ideal knows where he is going, what he wants. He is therefore able to make every thought—every word—every act—every power of his mind and body—every penny of values—every scrap of the influence or assistance of others—every

moment of time—all conspire to the getting of the thing he so earnestly desires.”

If you hope for any considerable future attainment, you must have a definite idea as to what you desire to become, to perform, or to possess. **Purpose must have its foundation in a well-conceived ideal and a clear-cut plan for pursuing it.** I do not say for *attaining* it, because in all probability you will never fully realize your principal ideals, and it is better that you should not.

A dictionary definition of “ideal” is: “A standard of desire; an ultimate object or aim; a mental conception of what is most desirable.”

In order to be a truly purposeful man you must have one predominant aim,—one prime Purpose to which everything in your life is subordinated or made to contribute. This we will call the “Ultimate Ideal.” You will have other related and subsidiary desires and aims. These we shall call “Contributory Ideals.”

A thoroughly clear conception of your objective is absolutely necessary to the best plan for reaching it, and by “best” is meant the easiest, quickest and most economical. Anything short of a perfect mental picture of your goal will lead to your taking a more or less roundabout route to it, and expending unnecessary energy, time, thought, material, and so forth, on the way. As a first step, then, in

the formation of a Purpose, you must reflect exhaustively on this point. Do not take any further step until you have formed a definite idea of what is to be your ultimate aim or Ideal.

If you have never evolved from your mind a definite idea of a paramount Purpose in life, you must not expect to do so as the result of a few hours' reflection. It will probably be years before you have fully and finally decided the question, if, indeed, you ever do so. An Ideal is the result of mental unfoldment. It is a gradual development. It begins with a basis of desire which must be weighed, examined and tested in a manner that will be hereafter indicated. The more you reflect upon it, the quicker it will crystallize. After it has assumed clear and definite form, thinking about it will have the effect of strengthening it, and perhaps expanding it. With ambitious, efficient men it frequently happens that before an Ideal has been realized it is displaced by a more ambitious one. In fact, this is the usual course in a successful life. The sales manager's position is the aim of the office boy. But by the time that he is a few steps removed from it, his ideal has advanced to the president's office. As sales manager the Ideal is again changed to a business of his own. With the changes in the Ultimate Ideal there will occur changes in the contributory and other Ideals.

Your Contributory Ideals should, as the term implies, contribute to the advancement of your Ultimate Ideal and harmonize with it. For example, let us assume that your Ultimate Ideal is to become a successful business man. Among your many Contributory Ideals will necessarily be the following: To master the technicalities of your business; to acquire the mental traits of which this Course treats; to secure and maintain perfect bodily health; to save money and to make friends.

Now, if you are neglecting to learn all that you may about your business; if you have any habits that impair mental efficiency or physical well-being, some of your Contributory Ideals are not promoting the pursuit of your main Purpose or Ultimate Ideal, but are actually retarding it, and, perhaps, to a very serious extent. It is of the utmost importance, therefore, that you should not only give thought to the discovery of all Contributory Ideals, but also examine each to see that none are in a condition to operate harmfully, instead of helpfully.

You will have Ideals which are not directly connected with either your main or your minor Ideals. These are what Emerson calls Lateral Ideals. So far as your main Purpose is concerned, these are side issues, although they may be distinctly important matters. To illustrate: you may entertain



the Ideal of being a model parent or expert golf player. In most cases these Lateral Ideals will contribute more or less to the attainment of your Ultimate Ideal. But care must be taken to modify or eliminate any which conflict with it. Should you find the desire to excel in golf so strong as to tempt you to spend time in the game at the expense of your business, which is the road to your Ultimate Ideal, you must take steps to prevent this interference with the plan for carrying out your Purpose.

The reason in all this is so obvious that the suggestions may appear to be almost unnecessary. But it is an astonishing fact that thousands upon thousands of men go through life violating the principles we have been discussing. In the great majority of cases these grievous inefficiencies are due to sheer lack of thought. I am acquainted with a man whose cherished Ideal is to become noted as a barrister or court pleader, and he is surely ruining his voice by excessive cigarette smoking. I am practically certain that this man has never thought of the connection between his indulgence and his Ultimate Ideal.

Two other essential conditions are expressed in the following quotation from Goethe: "The important thing in life is to have a great aim and to possess **aptitude** and the **perseverance** to attain it."

As we all know, many men entertain desires

which are utterly hopeless owing to lack of aptitude to realize them. In fact, hosts of men whose chief ambition is success in business life are balked of attainment by reason of utter inaptitude for their chosen vocations.

You are strongly advised not to set up Ideals without thoughtful consideration of them, with special reference to (1) their real desirability; (2) their worth as compared with the effort necessary to their attainment; (3) their effect upon your Ultimate and other Ideals; (4) your capacity for pursuing them successfully.

Perseverance is a *sine qua non*. It need only be pointed out that when an Ideal has been established after due deliberation and consideration of the conditions enumerated above, it is much more probable that it will be persistently maintained than when it is hastily and thoughtlessly adopted.

Form definite Ideals. Crystallize them into a systematic plan and earnestly strive to carry it out. Keep your ultimate goal constantly in mind. Move toward it step by step.

Maintain a cheerful discontent. Labor ever for greater and better results. Don't admit of any limit to your attainment or capacity.

What if you do not realize your ambition? What if you fall short of your Ideal? Should you do your best with the ability at your command and the

opportunities available to you, the claim and the reward of success will be yours, for, mark you!

OUT OF EVERY HONEST PURPOSE, EARNESTLY PURSUED, A MAN MUST EMERGE STRONGER AND BETTER FOR HIS EFFORT, EVEN THOUGH THE RESULT MAY FALL FAR SHORT OF THE ACCOMPLISHMENT OF HIS UNDERTAKING.

**Exercise No. 21.** Open a section of your Efficiency File under the main head, "Ideals." In this, record a full statement of your Ultimate Ideal. It is probable that you will at the same time be able to add statements of some Contributory Ideals. Lateral Ideals, aspirations, desires and projects for self-improvement should find a place in this division of your File.

When you have formed a definite plan for pursuing your Ideal, make a detailed statement of that. From time to time you will need to note additions and modifications. Developments affecting your Purpose should be set down. Every step of advance and every retardation should be recorded, so that your cards will exhibit a detailed history of your effort. At intervals this series of cards should be read and progress noted in a brief summary. After a few months you may find it necessary to devote a separate card file to Purpose.

**Exercise No. 22.** You are recommended to read in his "Autobiography" Franklin's account of his Ultimate Ideal and the method he followed for its

realization. The simplicity of the system may astonish you. The remarkable achievements of the man are the best evidences of its efficacy. Persevering pursuit of Purpose seems to have been the secret of his success.

**Note.** Whilst this chapter closes the section on Mental Efficiency, it is highly desirable that you continue the study of the lessons embraced in that section. The exercises are designed to be continued indefinitely until their object shall have been secured.

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## REVIEW QUESTIONS

### VII

61. What is the essential foundation of Purpose?
62. What do you mean by an Ultimate Ideal?
63. What is the effect of reflection upon your Ideal?
64. What is a Contributory Ideal?
65. What are Lateral Ideals?
66. State the four points of view from which Ideals should be carefully considered before being adopted.

67. What are the two conditions mentioned by Goethe as important supplements to the pursuit of a great aim?
68. Why is it well that we rarely, if ever, fully realize our Ideals?
69. Why is it necessary that you should have a perfectly clear conception of your goal or Ideal?
70. What compensation may you expect for an earnest effort, even though you fail to attain its object?



**SECTION TWO**  
**Physical Efficiency**



## LESSON EIGHT

### VARIOUS PHASES OF HYGIENE

With this Lesson we enter upon the Section devoted to **Physical Efficiency**. The lessons composing it will treat of what we may term "everyday hygiene." The present one will be followed by three others dealing, respectively, with "Food," "Exercise" and "Rest." The series of lessons is designed to aid you in getting rid of ailments that are caused by incorrect habits and to afford you directions for keeping fit.

Almost all illness is avoidable. A large proportion of it is due to ignorance of the laws of hygiene. On the other hand, not a little of it is occasioned by deliberate violation of these laws.

Knowledge, whilst a prerequisite to right living, is not in itself sufficient to insure good health. Knowledge must be reinforced by a strong desire or enthusiasm, as well as by will, entailing self-control and determined perseverance.

The man who is living in an unhealthful manner will have a more or less hard fight to reform his condition. But, once he has established correct



habits, it will be found more easy to remain well than to become ill.

In perfect health the ordinary functions of life are performed without conscious effort. Merely to be alive is a source of enjoyment. The sense of energy, mental ease and physical well-being lends zest to every activity. Functional efficiency in work and play are increased as well as the capacity for both.

No price can be too great to pay for such a state, involving as it must, happiness and success. It is attainable by any one, except a comparative few with whom organic disease has developed to an incurable extent. Louis Canaro at thirty-seven years of age was a physical wreck. He then began to observe the laws of hygiene and lived to pass the century mark. Theodore Roosevelt, to take a contemporary example, was a flat-chested nervous underweight in his youth. By following a plan of right living he developed a remarkably fine physique and splendid nervous system. More notable still is the accomplishment of Stanford Bennett, who at fifty-five was a broken-down invalid. He is now—twenty years later—in perfect health, more vigorous than most men of forty and younger in appearance than the average man of fifty.

There is nothing miraculous, nor even extraordinary, about the methods and results in these and

hundreds of similar cases. Simple rules and practices, persistently followed, are the sole explanations of what appear to be marvelous transformations.

In seeking perfect health you must not expect to attain the end without patient effort, but you may look for encouraging benefit from the outset. In some instances of serious ailment, marked improvement is quickly secured from diet correction, deep breathing, or other easily effected change.

Be it understood that we are not considering organic diseases, though these may be generally relieved by improved methods of living, but solely the numerous functional derangements which commonly disappear on the correction of some unhygienic habit.

#### RATIONAL REFORM IS THE DESIDERATUM

Let us imagine what may fairly be considered a typical case of a city business man. He is troubled with frequent headaches, has a tendency to colds, suffers from occasional attacks of rheumatism and spells of depression. We find that whilst he takes but little exercise, his customary diet is fitted to the needs of a ditch digger. He uses tobacco and coffee to excess and alcohol without regulation. In all probability he has half a dozen other habits that are detrimental to health.

The man we have in mind never feels fit, his efficiency is never at par and he is rarely free from some form of physical discomfort. Such cases are so numerous as to be the rule, rather than the exception. In many of them the conditions are aggravated by the use of sedatives or stimulants, whilst nothing more is needed for the restoration of complete health than the eradication of harmful habits.

The first step in reformation is self-examination with a view to discovering causes of ill-health. Next decide on remedial measures. Then form a well-considered plan for their adoption and adhere to it until you have attained the desired result, which should be the removal of the condition and the foundation of habits that will prevent recurrence.

I would caution you against attempting a sweeping change at once. Go about your task gradually, but do thoroughly what you undertake.

In the imaginary case which we have used for illustration, a rational and comparatively easy mode of procedure would be for our man to start by regulating his food and eliminating alcohol. This would doubtless improve his condition greatly in a few weeks. He might then increase his exercise and at the same time improve his circulation by practising deep breathing. Later a reduction of tobacco and coffee would be in order. But, should

he, in a fit of enthusiastic zeal, cut off all his bad habits at once, it is safe to say that within ten days the projected reformation would be abandoned in discouragement.

The indefinite ailment usually described as "not feeling right" or "that tired feeling" is extremely common and seriously subversive of efficiency. In fact, the victim frequently declares, with truth: "I don't feel fit for anything," and that precisely sums up the extent and character of his ailment. This indefinable condition of limpid enervation is often due to oxygen starvation, so to speak, and this will account for its special prevalence in the season of spring. The victim has spent ninety per cent. of his time during the three or four winter months in poorly ventilated rooms. A week or two of open windows and outdoor life will set him right, without medicine, as a rule. Other causes of lassitude and nervelessness are hyperacidity and toxemia. These conditions may be removed by appropriate dieting in which fresh vegetables, fresh fruit and plenty of good water occupy prominent places. It is hardly necessary to add that open-air exercise is essential to any method of remedying "that tired feeling," as well as to any plan for its prevention. Not infrequently a mere reduction of meat food will accomplish the result. Very rarely are "spring tonics" or any other medicine necessary or helpful.

The great variety of derangements commonly grouped under the name "colds" are usually regarded as of little importance. Nevertheless, they account for more inefficiency and economic loss than all other illnesses combined, and frequently lead to serious disease complications. An ordinary cold often develops into pneumonia, which ensues when the germ invades the lower region of the lungs, and pneumonia is the cause of more deaths than any other disorder, save heart disease and tuberculosis.

#### COLDS MAY BE EASILY AVOIDED

In the great majority of instances a cold is the result of infection, but infection will rarely result in a cold unless a predisposing condition of the system exists. The careless manner in which sufferers from cold sneeze, cough and spit in public renders us all constantly liable to contact with the germs of cold which leave and enter the body through the mouth and nose. Despite this universal and practically equal exposure to infection, some persons rarely take cold, whilst others are seldom free from the malady. These latter are apt to deplore their "susceptibility to cold" as a 'constitutional weakness for which they are not responsible, nor able to remedy. As a matter of fact, until the condition has become chronic, the "susceptibility" is almost

invariably created by violations of the laws of hygiene. The healthy, right-living man hardly ever "catches cold" and when he does, throws it off speedily. Correct diet, deep breathing, proper clothing, adequate ventilation, bodily cleanliness, mental health, regular exercise and sufficient rest, all tend to establish resistance to infection. But it must not be overlooked that the healthiest persons are not always at par and should be on their guard against attacks upon a lowered vitality. It would be unwise on the part of a robust man excessively fatigued by a day of hard physical or mental labor to pass the evening at a theatre or ball. If he should do so, however, common sense would dictate the use of some antiseptic before and after the exposure.

If you will look back over the past twelve months, in all probability the retrospect will reveal an aggregate of several weeks during which you were more or less incapacitated for work, not to mention pain or discomfort, in consequence of colds. The realization of waste must awaken you to the value of avoidance. Freedom from colds is not the least of the rewards you will enjoy for living the hygienic life.

Next to prevention, the important thing is to be rid of a cold as promptly as possible. The ailment is sufficiently serious to warrant your securing

medical attention at once, but I am aware that few men will call upon a physician to treat a cold before the condition has become sinister or painful. Assuming that you will insist upon doctoring yourself, do so at the very inception of the attack. **Don't resort to any of the "cold cures"** whose name is legion, nor any other drugs. Take a hot bath and a liberal dose of salts. Go to bed in a room with the windows open so as to secure free ventilation. In bed you will maintain an even temperature, recuperate your vitality and isolate yourself from persons you might otherwise infect. In most cases this simple treatment, **provided it is adopted at the outset of a cold**, will effect a cure in forty-eight hours. If it does not, send for a doctor.

### MANY CAUSES OF HEADACHES

Ninety per cent. of headaches have their source in the digestive or the nervous system. Headaches of the former class are generally traceable to their specific causes without difficulty. Those due to nerve affections, on the contrary, are more obscure in origin. Perhaps the most common cause of headache is self-poisoning, usually due to faulty assimilation or insufficiency of pure air. Among a variety of other causes are excessive consumption of alcohol, tobacco and coffee. Headaches are also frequently derived from eye-strain, which has be-

come more prevalent in recent years with the popularity of the moving picture.

A headache always indicates distinct trouble elsewhere and may be of great service as a warning and indicator. Unless the cause can be readily detected and removed, as in the case of dietary indiscretions, for example, a physician should be consulted, and invariably in cases of persistent or frequently recurrent headaches. The powders and tablets sold as "cures" never do more than "knock out" the sensory nerves. They do not reach the seat of the disturbance at all. All of them are harmful and most of them downright dangerous.

Most of us have our pet vices and so long as we do not allow them to master us or to do us any serious injury, perhaps it is as well to indulge them. They act as safety valves and in many instances pleasure derived from them far outweighs the deleterious effect. Many men, whose habits are exemplary in other respects, smoke with full consciousness that their health would be improved by abstention from tobacco. I am not going to enter into the chemical analysis of tobacco, nor shall I attempt to harrow your soul with such startling statements as that "one drop of nicotin on the unbroken skin of a rabbit will produce death." Like many another man whose life is well regulated in the main, the writer must plead guilty to



the indictment of smoking. Not being a rabbit, nor addicted to placing nicotin upon his unbroken skin, he is less moved by the solemn warnings against the use of tobacco than, perhaps, he should be. But, if he should become aware that smoking affected his health in any serious extent, he would renounce allegiance to the Diva Nicotiana upon the instant.

We all know that excess in the use of tobacco,—and excess in anything, for that matter,—is condemnable. What constitutes excess is a matter of idiosyncrasy. For some men any quantity is too much and for all men the boundary has been passed when efficiency becomes impaired to any degree. The man who leads an otherwise hygienic life may, with practical impunity, indulge in smoking to an extent which would be decidedly harmful but for the counteracting effects of plentiful fresh air and exercise, habitual deep-breathing and copious water-drinking.

The case against alcohol is much stronger. It seems to have been established conclusively that it has no serviceable place in medical practice, except as a preservative of drugs. Any one may satisfy himself by a few simple experiments that alcohol impairs physical and mental efficiency. This narrows our enquiry to the point: Is its use as a beverage advisable? Hardly, it would seem, when

we consider that moderate doses disturb normal brain action; that there is an ever-present danger of excess; that irreparable injury may be wrought upon vital organs without timely warning, and—an important consideration for most of us—that a strong prejudice against alcohol users exists in the business world and is constantly growing.

### THE IMPORTANCE OF POSTURE

Dr. Gulick, an eminently practical authority, lays particular stress on posture. "The way a man stands and walks has bearing upon his health, upon his efficiency," he declares. "If he stands always with his chest flat and his head forward, his breathing is shallow and he never makes his diaphragm do its full work. By itself, the effects of this are enough to help rob him of vigor." Correct posture in sitting is equally important,—indeed, more important—in the cases of sedentary workers.

Dr. Gulick goes on to say that the usual directions to "throw the shoulders back and hold up the head" fail to go to the root of the matter. He insists that the essential thing is to produce a right shape of the chest cavity which may only be done by holding the spine straight. For accomplishing this he gives the simple direction: "**Keep the neck pressed back against the collar.**"

A faulty posture may be the cause or the result

of ill-health. When habitual, its interference with the circulation sometimes leads to serious functional disorders. Correct posture, on the other hand, is a distinct aid to good health. The breathing exercises which we shall give presently are calculated to promote proper posture.

An habitually bad carriage is not easy to reform, but the advantages of remedying it are so many and great as to make any amount of trouble worth while. Any exercises which strengthen the abdominal muscles are helpful. A simple one is, whilst lying upon the back, to raise the feet as high as possible. Another is to raise the arms straight above the head, then bend over slowly, with legs stiff, and endeavor to touch the toes with the finger tips. This will be gradually accomplished after two or three weeks of effort, in the worst cases. Other methods of strengthening the stomach muscles may be found in any book on calisthenics.

Acquiring correct positions in standing, sitting and walking depends mainly upon persistence and constant attention to the matter. It will be necessary to keep the matter incessantly in mind and straighten your backbone every time you detect yourself slumping. At first you may have to pull yourself together a hundred times in a day, but by degrees the occasions for correction will grow fewer and the proper posture easier to maintain.

Once it becomes comfortable and natural, you will have no difficulty about the matter during the rest of your life.

The right posture in standing is easy to assume. The neck should be back against the collar, the abdomen slightly drawn in and the chest expanded. In sitting at a table or desk, draw the chair close up to it, keep the shoulders back and the chest high, bringing the body forward, by bending at the hips.

**Exercise No. 23.** Stand erect with arms hanging loosely by the sides, body inclined slightly forward so that the weight is mainly on the fore part of the feet, instead of the heels. Bring the outstretched arms up in front of the body until the palms of the hands meet on a level with the mouth. Throw the arms back with full force in line with the shoulders at the same time rising on the toes.

This exercise should be performed with no more clothing than an undershirt upon the trunk and repeated frequently with brief rests. In time the hands should move through complete arcs and their backs strike immediately behind the spot where they meet in front.

#### IMPORTANCE OF BREATHING CORRECTLY

Correct breathing is of the utmost consequence. It affects the health in a score of different ways,

and is powerfully conducive to mental poise. The first step is to form a habit of breathing **through the nose at all times**. The main object of training in breathing is to secure an unconscious practice of slow, full, regular breathing. In addition to this, deep breathing should be practiced at least once a day.

“In ordinary breathing only about ten per cent. of the lung contents is changed at each breath. In deep breathing a much larger percentage is changed, the whole lung is forced into action, the liver and abdominal circulation is promoted, and any stagnant blood in these regions is set in circulation and oxygenated. The blood pressure is also favorably influenced, especially where increased pressure is due to nervous or emotional causes.” The resultant feeling is one of warmth and vigor.

A brief account of the part played by different organs in the process of respiration will aid in a better understanding of the proper way to breathe.

The lungs completely fill the thoracic cavity, expanding and contracting with it. The walls of the thorax are supported by a framework of bones, consisting of the spinal column and the ribs, which, with the exception of the uppermost, are more or less flexible. The floor of the thorax is a large plate-like muscle that fits close to the sides of the cavity and moves up and down in it after the man-

ner of a piston in a cylinder. This muscle, which is called the diaphragm, rises with expiration and descends with inspiration, the lungs and ribs responding to the motion. The stomach and liver lying immediately under the diaphragm, its movement exerts a kneading action upon them, promoting digestion and circulation.

**Exercise No. 24.** Lying upon the back, thoroughly relaxed, but with the mind concentrated on the movements involved,—draw a long full breath through the nostrils, slowly and without straining. Hold the breath four or five seconds, then exhale it slowly and regularly.

Whilst inhaling, the abdomen and the chest will be gradually expanded. In exhaling the chest will fall back and the abdomen should be contracted with some effort. It will help you to associate this movement with the action of bellows and to visualize the diaphragm working up and down.

To begin with, perform this exercise before rising in the morning and after retiring at night. It must not be continued to the point of fatigue and should be stopped when giddiness ensues, as it may on the first few occasions. After some weeks of this practice you will realize that your automatic breathing has been improved. The exercise should then be performed whilst standing, at stated times, as

well as in odd moments through the day. You will soon find deep-breathing an unfailing resource to soothe the nerves, control emotion, mitigate fatigue, increase the temperature and energize the physical and mental systems. It is unnecessary to expatiate upon the effects of this highly important function. They will be revealed to your great satisfaction if you adhere to the regular practice of the exercise.

A word of warning may be in season. All the benefit to be derived from deep-breathing may be secured through the directions given, with some slight modifications, perhaps. You will gain an additional chest expansion of a few inches. Do not be led by advertised systems to aim at a great increase of lung development. This, like all abnormalities, is injurious and commonly entails a distinct disease, called emphysema.

It goes without saying that deep breathing is beneficial only when the air inhaled is good. In fact, training in breathing should embrace restriction of the function when conditions are unfavorable, as in a crowded hall or in the presence of a person suffering from an infectious complaint.

Abundance of fresh air and copious draughts of pure water are essential to good health. At least two quarts of water a day should be drunk and a glassful the first thing in the morning and the last

thing at night, without fail. Iced water works harm in several directions and is not so effective in quenching thirst as water ordinarily cool. Some respectable authorities recommend the drinking of hot water. Never having tried it, the writer is not competent to pass an opinion on the subject, but he may say that he has found no difficulty in maintaining perfect health without its use.

### EYES, EARS, TEETH, FEET AND HANDS

Dr. Walter L. Pyle, the eye specialist, says: "The multiformity of the effects of eye-strain can only be properly realized when we understand how vital the function of vision is to every act, emotion or thought. The visual centres are in the closest connection with the other brain centres, and the slightest disturbance of the visual mechanism, particularly if the eyes are used excessively at close range, produces sympathetic irritation not only in the eyes, but in the entire motor, sensory and psychic systems." The ultimate effect of eye-strain is sometimes so far removed from the seat of origin as to make diagnosis extremely difficult, even by a specialist. A man may be treated for a dozen different disorders, only to discover, at length, that the trouble is occasioned by some derangement of the visual mechanism.

The proper position of a book or paper which is



being read is so that the line of vision is at right angles to the face. This position or the nearest practical approach to it should be secured whenever possible. The reading matter should be as far from the eyes as it may be without causing strain. In prolonged reading appreciable relief to the eyes may be gained from looking off at a distance for a few seconds at short intervals. This practice is strongly recommended when reading on a street car or railroad train.

Don't allow the rays of artificial light to fall directly on the eyes when reading. They should fall on the book from behind you. When reading in sunlight throw a shadow over the page.

For reading or other close work at night a strong light of the right kind is advisable. All things considered, the shaded tungsten lamp is the best available artificial light.

Many smokers keep a cigar or cigarette in the mouth and allow the smoke to curl slowly over the face. This is extremely injurious to the eyes. The better practice is to keep the cigar in the fingers only to place it in the mouth for the purpose of drawing and to blow the smoke entirely clear of the face. Oculists declare that a large proportion of eye impairments in men can be traced to tobacco smoke.

The ear is an extremely delicate organ and the

best advice which can be given concerning it is: Leave it alone. Aside from washing the outside of it in the ordinary manner it is dangerous to do anything to the ear. Ear sponges and similar contrivances should be strictly tabu. If any abnormal condition of the organ occurs, even though it be no more than excessive secretion of wax, the safest plan is to secure the service of a physician or aurist.

#### MANY TROUBLES ORIGINATE IN THE TEETH

**Teeth.** The importance of keeping the teeth in good condition cannot be overrated. Many serious, and even fatal diseases have their origin in infection arising in decayed teeth. As in other matters of hygiene, prevention is preferable to cure. By carefully tending sound teeth and submitting them to periodical examination by a dentist impairment may be deferred and trouble avoided. The teeth should be brushed at least twice a day, on rising and retiring, with a reliable dentifrice. In removing particles of food from between the teeth floss silk is the most advisable thing to use. It can hardly be necessary to say that a pin, knife-point, or other hard or sharp instrument should never be put in the mouth. If a toothpick is used at all, let it be a flexible quill.

**Feet and hands** receive much less attention than they deserve when their constant and important

services are considered. Tight gloves and shoes are injurious, especially when their material is impervious to air, as are glazed kid and patent leather. In the recent examinations of recruits an amazing number disclosed serious defects of the feet, in most instances caused by badly constructed shoes. Minor impairments, such as bunions, corns and ingrowing toe-nails are extremely common. They can not be considered unimportant for an aching foot may incapacitate a man for efficient physical or mental effort.

A corn should be treated by a specialist. Innumerable cases of blood poisoning, sometimes terminating in death, have followed amateur attempts to remove the growth. It is doubtful whether any of the so-called "corn cures" are both safe and efficacious. Ingrowing toe-nails may be avoided by timely cutting straight across and not close at the sides.

**Clothing.** From birth through life we wear too much clothing. As this matter is largely regulated by fashion or custom there is little scope for individual reform. We can, however, have our clothes light in weight, porous and loose. Most of us are too warmly clad, especially in winter, and our garments fit so closely as to admit but little air to the skin, the proper functions of which are impeded by this lack.

Daily bathing is, if not absolutely essential to good health, certainly promotive of it. Cleanliness does not demand it, but it is recommended for the tonic effect. The colder the water, the better, provided you react and derive enjoyable exhilaration from it. If not, you must regulate the temperature to your condition and may by degrees reach the point of gaining pleasure and stimulation from water as cold as it comes in the depth of winter. But the bath should not be looked upon as a duty. Unless you find it a treat it is not doing you good. The debilitated, run-down or sickly man will do well to substitute the sponge bath at a comfortable temperature for the cold plunge. It is best to use little or no soap and to avoid scrubbing brushes and rough towels, all of which are apt to injure the skin.

Most persons will find the hot bath more beneficial than the tepid. When the former is used as a morning stimulant, it should be taken quickly. One minute is long enough to remain in the water, after which the sooner dressing is completed, the better. The hot bath gradually cooled is an indulgence of many persons, but I do not know of a single authority who recommends it.

#### THE MAN OF MIDDLE AGE

When a man enters upon the indeterminate stage of life commonly referred to as "middle-age" his

liability to infectious diseases becomes greatly reduced, with the hardening of the arteries, and his illnesses are mostly attributable to the wearing out of the vital machinery. In this country the increase in degenerative diseases has been so great during the past half-century as to produce an appreciable curtailment of life. A large proportion of the impairments which result in an excessive mortality between the ages of 45 and 70 are preventable. That is to say, in the majority of instances they are attributable to violations of the laws of hygiene in earlier life. In many other cases the trouble is aggravated and the climax accelerated by wrong living in later life. A chronic complaint seldom develops as a consequence of perversity or carelessness. It is more often the outcome of ignorance. Examinations made by life insurance companies and other institutions of thousands of young men have disclosed physical impairments, presaging organic complaints in a large percentage of them. Applicants for life insurance at older ages commonly learn for the first time that they are afflicted with heart disease, diabetes, or some equally serious disease. The inference is that every one should submit to a thorough overhauling once a year, and more often after having reached middle age.

There is no essential reason for a man's be-

ginning to break down at 45 or 50 years. If he has attained to such age with organs in healthy condition, he should be able to maintain physical and mental vigor for thirty or more years longer. But it will be necessary for him to adhere more rigidly to the rules of hygiene than in his younger days and to modify them in conformity with his changed condition. His chief need will be to keep up his exercise and to guard against indiscretions of diet, both of which subjects will be discussed in later pages.

Comparatively few persons seem to realize the extent to which the mental attitude influences this matter. There is a vast amount of significance in the adage: "A woman is as old as she looks; a man, as old as he feels." By keeping the mind buoyant and cheerful whilst maintaining touch with youthful interests, a man may prolong his life considerably. Feeling young is an art and may be made a habit. On the other hand, if a man forms the habit of looking into the grave, it will not be long before he falls into it.

Health, good or bad, is always more or less a psychic condition and the mind is capable of exercising a tremendous influence in the matter. "Psychologists are learning nowadays that it is impossible to treat the mind and body as if they were really distinct. They have discovered that

the two are so closely bound up together that nothing can affect one without affecting the other in a greater or less degree." To use a homely phrase, "We think all over." Every cell is the seat of some form of mental activity. To quote Gulick: "A man thinks of running. The nerve centres send more blood to his legs; all the muscles used in running get an increased supply of it. A man is hungry; he thinks of a good juicy beefsteak. Immediately more blood is sent to the muscles of mastication and to the salivary glands. Saliva is poured into the mouth, and even the walls of the stomach begin to secrete gastric juice and to prepare themselves for the digestion of the hypothetical dinner." It was ascertained by actual observation that a squad of students who merely watched the Yale boat crew practise through a period of several weeks, underwent a marked development of the muscles employed in rowing.

Now this connection of mind and body is capable of extremely practical application, which, in conjunction with systematic employment of Suggestion, you may turn to account in various desirable directions. In the preceding Section of this Course it has been impressed upon you that morbid emotions and depressing thoughts must inevitably cause depreciation in health, whilst contrary mental activities will as surely tend to improve the physical

condition. In all your efforts for bodily development, whether through food regulation, exercise, rest, or other agency, the mind should be employed in a deliberate and calculated manner as an auxiliary.

In the matter of health culture, it is extremely difficult to offer practical advice. The directions which produce excellent results in one case may have an unsatisfactory effect in another. There are certain conditions under which one can live and work in the highest state of efficiency. In the main a man must discover the hygienic regimen best suited to the peculiarities of his constitution and to the exigencies of his environment. This he can only do by experiment. The investigation can not fail to be beneficial. Most of us know less about our physical and mental make-up than we do about the construction and working of our automobiles.

There are, however, certain fundamental principles and practices which are essential to good health. I have endeavored in the papers of this Section to keep within the range of such universally applicable principles and practices. The treatment of most subjects in the present lesson has been necessarily restricted to the briefest suggestion, but a list of reliable books is appended from which detailed information may be obtained.



## BOOKS

**The Efficient Life**, Luther K. Gulick. Double-day, Page & Co.

**How to Live**, Fisher and Fisk. Funk & Wagnalls Co.

**Health and Right Breathing** (Cassell's Health Handbooks). Funk & Wagnalls Co.

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REVIEW QUESTIONS

## VIII

71. State the logical steps in the reformation of one's manner of living.
72. What are the best agencies for creating resistance to colds?
73. What is the all-essential element in a correct posture?
74. What is the best remedy for the ailment commonly described as "that tired feeling"?
75. Name three frequent sources of headache.
76. What good effects may you expect from the practice of deep-breathing?

77. Why is eye-strain a particularly serious derangement?
78. What is the proper position of a book or paper in reading?
79. What part should the mind play in your effort for bodily development?
80. Why is self-examination of the utmost importance in the matter of hygienic living?

## LESSON NINE

### FOOD

The object of this lesson is to direct the student's attention to the highly important matter of food regulation. Extensive treatment of the subject is not feasible in the space at command. No more than cursory mention may be made of the physiology of nutrition and the chemistry of food. But the student will derive practical benefit from investigation of these subjects.

It is not an exaggeration to say that the general efficiency of an individual is dependent upon proper food and perfect digestion to a greater extent than upon any other single factor. Bodily energy, mental vigor, cheerfulness and ease spring from adequate nutrition.

Eugene Christian, the well-known food scientist, declares: "Man, in the final analysis, is merely the net product of what he eats and drinks. Food bears very much the same relation to the human body as soil bears to vegetation. After life is once produced, food is the all-controlling and governing factor in both its physical and mental development;

upon the knowledge, therefore, of selecting, combining and proportioning our food hinges not only the prevention and cure of disease, but also the ability to reach the highest state of mental and physical vitality—the prolongation of youth and life.”

We must take a positive attitude toward health—look upon it as the normal and only rational condition. We shall not interest ourselves in cures but in prevention—not in regaining health but in maintaining it. And this may be contrived more surely by the scientific regulation of diet than by any other means. Ninety per cent. of diseases are either caused or aggravated by improper food. Perfect nutrition means perfect health, strong resistance to infection and great recuperative power.

Corrective eating is of the utmost importance in the treatment of all disease, but I shall not attempt to offer you directions for it. The advice of a physician should be sought in all instances of pronounced disorder. A host of minor ailments are due to faults in diet, and a knowledge of food values will, in most cases of this sort, enable you to detect causes and secure relief by removing them. For example, many headaches, skin eruptions, feelings of nervousness and lassitude, rheumatic pains, bowel irregularities, catarrhal conditions and mental derangements may be remedied by food readjustment.

In this respect a knowledge of the quantities, kinds and proportions of food that are most conducive to health in yourself will be of inestimable value to you. And such a knowledge may be obtained by a moderate degree of experimental observation which must include watch upon your weight and general efficiency under varying diets. This point once determined, you may count upon the maintenance of health so long as you adhere to the food regulations conducive to it in your case.

#### WONDERFUL EFFECT OF DIET CORRECTION

**We eat too much. We eat too fast. We eat without discrimination.** During recent years a great deal of labor has been devoted to the investigation of food problems but as yet no appreciable proportion of people has become interested in the practical and personal application of these questions. In the next generation scientific eating will probably be as general as scientific housing is in this generation. Meanwhile, those of us who are willing to take a little pains in the matter may enjoy the wonderful benefits to be derived from correct diet.

Edison found that he felt better, had more energy and endurance and actually gained in weight after he had cut down his food to 25 per cent. of the former quantity. Here was a man of extraor-

dinary scientific attainments, discovering at the age of 65 that his habitual practice in the most important phase of personal hygiene had been seriously faulty.

Many persons have recovered from chronic illness solely by reducing or changing their food. They had been overtaxing digestion and poisoning themselves. Most ailments may be relieved, if not entirely cured, by diet correction. Nine times in ten when a man resorts to the medicine cabinet he could secure better results by reforming his bill of fare. A college professor can not eat the same kind and quantity of food as a farm laborer without undermining his health and impairing his organic functions. Symptoms of disease may be long deferred, but ultimately the strain upon his digestive organs and the slow poisoning of his system must tell. In numberless cases of death, diagnosed as "overwork and kidney trouble," the basic cause is overeating.

"Eat when you want to and what you like" is a thoroughly discredited doctrine. Desire for food is not necessarily an indication of need. Gluttony is not an uncommon vice and abnormal appetite is symptomatic of certain diseases. For the man who has reached middle age it is especially dangerous to allow his inclination to be the sole arbiter in the matter of eating.

We are often told that the "promptings of nature" may safely be followed and that a strong desire for certain food is a sure indication that the body has special need of it. There is a little truth and much fallacy in this theory. Even an instinctive craving is not a reliable guide. It may have its origin in conditions which ceased to exist long ago. The fondness of children for sugar and of adults for salt are cases in point. No doubt these predispositions are survivals of a not distant period when restriction in variety of food made sugar and salt in their simple forms more necessary than they are now. At the same time they were comparatively difficult to obtain and the desire for them was enhanced correspondingly. The appetite for meat, which is generally in excess of requirement, may possibly be traced to the combined influences of habit and heredity. Our ancestors needed large quantities of flesh to support them in the vigorous, outdoor lives they led. The changes in environment, occupation, and capacity of the digestive system have been much more extensive than the changes in food.

Over-indulgence is calculated to create false appetite. The man who takes three meals a day may easily accustom himself to four and in a short while will be regularly hungry for the additional allowance. Probably no organ will retain a habit

more persistently than the stomach. Years ago the writer was engaged in editorial work on a morning paper. His day began at ten o'clock and ended sixteen hours later. He regularly ate his third meal—a heavy one—at about midnight. With change of occupation the writer's daily routine changed and his meals were taken at the conventional hours. But, in spite of a substantial dinner at seven o'clock, he would wake ravenously hungry five hours later, and overcame this false appetite only by tapering off through the course of two or more months.

The man who is entering upon a reform of diet should not make too drastic a change at once. He must be prepared for some discomfort and even occasional symptoms of an alarming character until the adjustment is completed. It is not to be expected that every organ and every cell in the body should be subjected to a change of habit without occasioning considerable temporary disquietude.

### THE FUNCTIONS OF FOOD

Briefly stated, we eat to live—and should eat so as to live in the highest possible state of health. Food is any substance which is capable of being assimilated by the human organism and utilized in its normal functions. Whatever fails to conform to this definition is not true food. From food the



body derives heat or energy, and structural renovation. Foods are, for the most part, composed of the elements which go to make up the body. The following are the most valuable foods, and perfect health may be maintained in the normal system by a diet composed exclusively of them: Milk, eggs, grains, vegetables, fruits, sugar and fats.

Many persons imagine that they cannot have too much of the benefits derivable from food, and that the more they eat the better for themselves. As a matter of fact, excess is more injurious than insufficiency. The best effects are produced from food of certain quantity and kinds, in certain proportions. What these factors should be in an individual case will be determined by considerations of age, occupation, environment, climate and other conditions. Indeed, the food regimen which is perfectly suitable to a person in the ordinary routine of his life may require modification to conform to temporary changes.

This does not imply that you must regulate your food with the aid of a pair of scales and a microscope. It is neither necessary nor advisable that you should pay very close attention to the matter. Allowing it to become a subject of extreme concern is apt to do more harm than good. Ordinary care and thought will shortly enable you to meet the demands of good health in this respect with no more

trouble than you experience in the avoidance of colds and other common ailments.

You must learn the food values of the articles that enter into your usual diet. With that knowledge you can make a fairly accurate estimate of the kind and quantities of food required for the maintenance of good health in yourself. Approximate precision may be arrived at by experimenting. You know when you are feeling perfectly fit and you should know what is your weight when in the best condition. With these guides it will not be difficult to arrive at a favorable diet for yourself under normal circumstances and to modify it as occasion may arise. For example, you would make allowance for the extra expenditure of energy involved in a spell of unusually hard work. On the other hand, if a sprained ankle should curtail your activities for a while you would reduce your food supply to conform with the decreased needs of your body.

#### HOW TO PLAN DIET REFORM

Diet reform should usually commence with decrease in quantity of food and reduction of the meat ration. Next, the customary diet should be examined with regard to its composition and with a view to effecting a balance in the main divisions of its elements—heat producers and tissue builders.

In making this adjustment it is important to provide for a due proportion of bulk which may most readily be obtained from green vegetables. By degrees more detailed improvements may be made.

You will not find this task complex, difficult nor disagreeable. With experience of the enjoyable effects of scientific food regulation you will experience pleasure in the practice of correct eating. The preceding lesson advised periodical examinations by a qualified physician. These will afford occasions for securing expert assistance in your diet reformation. Membership in the Life Extension Institute of New York is strongly recommended. This will entitle you, at a small cost, to extensive services in the promotion of hygiene, to examinations and personal advice.

It will be necessary for you to be in possession of a table of food values, such as can easily be obtained from a number of sources. An excellent table and other valuable information on the subject is contained in the volume entitled "**How to Live,**" compiled by the Life Extension Institute and published by the Funk and Wagnalls Company, New York.

In "**Little Lessons in Scientific Eating**" Eugene Christian gives extensive tables of what he calls "digestive harmonies and inharmonies." The information is extremely valuable, and possession of

it may enable you to avoid many an attack of indigestion, if not more serious disturbance. Through ignorance, most of us are constantly combining in one meal articles of food which conflict. We often say of a certain dish, "It did not agree with me," when it would be nearer the truth to state that it failed to agree with some other food that accompanied it into the stomach. In a course dinner this is almost invariably the case to some extent and furnishes good ground for the strong recommendation of latter-day dieticians that but five or six different kinds of food should be eaten at one meal. This suggestion contemplates a proper recognition of all articles which constitute food. The person who has given no thought to the matter is apt to leave out of consideration a number of things that have high food value. Ask the average man to name the constituent parts of a certain meal and it is extremely likely that he will make no mention of butter, cream or sugar, which are highly concentrated forms of food.

This oversight is akin to the practice of eating between meals, without making any allowance for the extra food supply, which is responsible for not a little sickness. A man will hastily devour a quantity of fruit, nuts or candy, without taking any account of it, and, after eating his regular meal, wonder why he doesn't feel right.

Nothing is more common than the mistake of measuring food value by quantity, which in reality is not a guide. The character of the food determines the question of its sufficiency to a greater extent. The ultimate measure of benefit depends upon the amount of food that is assimilated. A man may overload his stomach with one material and derive less nutrition from it than he might from four ounces of another. One of the chief functions of food is to supply body heat. In this respect, a handful of olives, a head of lettuce and a large lump of sugar have equal efficiency; each generates about 100 calories, or heat units.

### INDIGESTION A SERIOUS MATTER

Men whose work is not of a muscular character will generally find it best to have but one heavy meal during the day, and that in the evening. If, however, the close of a man's daily labor leaves him very fatigued, he cannot eat heartily without courting indigestion. Worry, depression, hurry, agitation and other morbid affections also have a tendency to retard the activities of the alimentary canal. The heavy meal of the day, especially, should never be partaken of whilst one is in such state. Rather, eat lightly at the usual time and again two or three hours later.

The robust young man, enjoying perfect health,

may be disposed to ignore such injunctions. But it is a great mistake in any one to imagine that, because he is apparently able to abuse his stomach with impunity or only slight effect, no serious injury is done. Chronic dyspepsia and a host of other ills result from dietary indiscretions persisted in through years. Innumerable middle-aged men owe miserable existences to carelessness in this respect during youth. On the other hand, the man who enters into old age with good health, and strong vitality invariably has to thank rational diet and efficient digestion for his condition.

Perhaps it may be well to interject a word of advice to the victim of indigestion. **Don't resort to "digestive tablets" and similar agencies.** It is impossible that anything of the sort should cure your trouble and persistent use of drugs must aggravate it. Simple measures patiently pursued, will set you right with almost certainty. Start by ascertaining whether there is any predisposing cause outside of diet. If you are worrying, neglecting exercise, consuming too much alcohol, hurrying through your meals, or otherwise encouraging indigestion, it stands to reason that you must remove the detrimental condition before you can hope for relief. Next, put yourself on a plain, properly balanced diet and reduce your daily allowance of food to the smallest amount with which you can get along, even

though you half starve yourself in doing so. After a few days on the minimum ration you will probably find that you digest it comfortably and may increase the quantity by degrees. During this effort maintain a cheerful, optimistic attitude. Frequently, and especially at meal times, assure yourself with confidence that you are going to become perfectly well. It is astonishing how powerful a part the mind may be made to play. Its influence upon the digestive processes is especially strong and recognized by every physiologist.

The writer has known several cases of obstinate and even chronic indigestion to be cured by the means described, after a long course of drugs had rendered the condition worse. One of these cases is worthy of further mention. A man of fifty, enjoying ordinary health, became addicted to various food fads with the result of seriously disorganizing a normal digestion. He was misled by the fallacious theory advanced in certain advertisements that a person will be benefited by relieving the stomach of its natural tasks.

In healthy organs digestion is a healthful function. By relieving the digestive system of its natural duty we diminish its capacity and impair its efficiency. The concentrated food and the pre-digested food advocates lose sight of the fact that the organs of digestion require material that will

stimulate the activities for which they are designed and that this material should embrace a certain amount of rough, bulky food, including some cellulose or vegetable fibre. Food that must be well chewed has the effect of exercising teeth and jaws, exciting the flow of saliva, and the secretion of gastric juice, whilst cellulose has a favorable action upon the intestinal functions. The tabloid ration was pronounced a complete failure by the British Medical Department in the present war, after thorough experiment.

### FOOD VALUES

There are four essential needs of the body which are filled by food. These are: (1) heat; (2) tissue formation; (3) mineral salts; (4) vitamins.

The first of these needs is mainly supplied by fats, starch and sugar. Fats are chiefly derived from meat, milk and its products, nuts and chocolate. Sugar and starch are found, in combination with cellulose and water, in what are called the carbohydrates. These embrace the common cereals, potatoes, pumpkins, bananas, dates, figs, peanuts, sugar and its products, as well as a number of other articles of food.

The tissue-building function is performed by the proteins which are mainly derived from lean meat, milk, eggs and cheese, although vegetables and



nuts contain them in varying quantities. Dried peas, beans and lentils, as well as peanuts and wheat bran, have high protein contents.

The distinguishing characteristic of protein foods is that they alone contain nitrogen. This in combination with hydrogen, oxygen and carbon which the body derives from other sources, especially fats.

The third essential is a proper proportion of certain mineral salts, especially phosphorus, sulphur, lime and iron, which may be obtained from a number of vegetables, particularly lettuce, celery, string beans, green peas, spinach, and the tops of turnips, beets and radishes.

Foods are classified according to the predominating nutritive element. For example, wheat contains approximately 70 per cent. of carbon and water, 12 per cent. protein and 2 per cent. fat. It is consequently placed in the category of carbohydrates. American cheese is classed with the fats, 73 per cent. of its food content consisting of that element, 25 per cent. of protein, and only 2 per cent. of carbohydrate. Boiled lean beef is pre-eminently a protein food, by reason of the presence of 90 per cent. of that element, the remaining 10 per cent. consisting of fat.

Many of the foods in a certain classification contain a large amount of the principal element of another classification. For instance, most nuts are

classed with the fats, but some of them contain a considerable quantity of protein.

The foregoing statement of a few food values should help us to appreciate the necessity for regulation of quantity and kind in our diet. The desideratum is a "balanced ration," that is to say, one composed of the right proportions of carbohydrates, proteins, and fats, with due provision of salts, vitamins and cellulose, in the right amount to meet the particular needs of the individual. The average office worker, taking a moderate degree of exercise regularly, will consume about 2,500 calories in twenty-four hours. The salesman who is on the street six or seven hours a day will probably consume about 3,000 calories. Age and physique will influence the question to a considerable extent. It may take some time for you to arrive at a determination of your personal requirement, but every step in the right direction must prove beneficial and the superficial information given in this paper should enable you to remedy at once any glaring faults that may exist in your customary diet.

It is worse than useless to take food in excess of your needs. The body will not assimilate more than the proper quantity and the system will be put to the pains of disposing of the excess by elimination or destructive metabolism at considerable discomfort, if not serious injury, to yourself. For

example: Eat too much protein and the result is toxemia; eat too much fat and adipose tissue is formed. There is a distinct law of nutrition for every man and he cannot deviate from it without detriment to his health.

Lastly we have the requirement of the body for vitamins. Exactly what these are does not seem to have been determined, but it is thoroughly established that they are necessary to the maintenance of health. Vitamins are to be found in raw milk, the yolk of eggs and fresh fruits and vegetables. They are diminished by cooking and entirely destroyed at a very high temperature.

An arbitrary standard has been adopted for the measurement of the efficiency of carbohydrates, proteins and fats. It is the calory, or heat unit. Most tables of food values state quantities in grams or ounces with the equivalent calories.

### THE PROCESS OF NUTRITION

The mere eating of food is not necessarily beneficial; in fact it may be detrimental. In order to effect nutrition, the food eaten must go through the processes of mastication, digestion, assimilation and metabolism. These are not distinct. Indeed, they may be described as phases of one process.

**Mastication** is the process of breaking up or masticating food preparatory to swallowing it.

**Digestion** is conversion of food into a form capable of absorption into the blood.

**Assimilation** is the function of carrying the dissolved food into the circulatory system and distributing it among the various minute cells of the body.

**Metabolism** embraces all the transformations through which the food passes from the time it enters the mouth.

It is not too much to say that adequate mastication is the most important phase of metabolism. Given a rational diet, properly masticated, and the digestive system will take care of the rest with the best results in respect to nutrition.

Not uncommonly, persons suppose that the sole purpose of mastication is to break up the food and, under this delusion, chew only hard and compact substances, bolting those of a soft and less consistent nature. The truth of the matter is that the action of the jaws, combined with taste, excites the salivary glands and prompts the flow of the alkaline fluid which, mixing with the food, performs an important part in the process of digestion. In the stomach, the gastric juice, and in the pancreas, still another fluid, do their share in producing the dissolution of the food.

There is no need to make a laborious task of mastication. It should be an automatic and almost

unconscious action. Such directions as "bite into each morsel forty times" and "masticate until no taste remains in the food" are sheer nonsense and calculated to create dyspeptics. If you are in the habit of bolting your food, it will be necessary to school yourself to eating with deliberation. Then chew until the food has an inclination to go down the throat, so to speak—and let it go.

**Exercise No. 25.** Allow a definite time for each meal, sufficient for conversation, leisurely eating and proper mastication. During the first five minutes concentrate on dispelling all feeling of hurry, on arousing a sense of enjoyment, and on chewing with slow deliberation. After that you should not need to give any thought to mastication. A greater degree of nourishment will be derived from two meals a day eaten in this manner than from three swallowed in haste.

It is not expected that this paper will do more than excite your interest and afford you an elementary knowledge of the subject. You are recommended to procure one of the books mentioned in this and the previous lesson. Probably, "**How to Live**" will best serve your purpose. I will couple this recommendation with an admonition against paying too much attention to food regulation—or

any other feature of hygiene for that matter. Many a man has developed into a hypochondriac through concentration on his health.

## BOOKS

**The Physiology of Food and Economy in Diet,**  
W. M. Bayliss. Longmans, Green & Company,  
New York.

**Delusions in Diet or Parcimony in Nutrition,** Sir  
James Crichton-Browne. Funk & Wagnalls Co.,  
New York.

**Not by Bread Alone,** Harvey W. Wiley. Hearst  
International Library Company, New York.

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REVIEW QUESTIONS

## IX

81. What are the three most prevalent errors of eating?
82. Why is appetite an unsafe guide?
83. Define "food."
84. Name the most valuable foods.

85. What do we mean by "food value"?
86. What is the best way of beginning diet reform, as a rule?
87. Name the four essential needs of the body which are supplied by food.
88. How would you classify a substance of which the food content included 70 per cent. of sugar?
89. What are the chief mineral salts required by the body?
90. What is constructive metabolism?

## LESSON TEN

### EXERCISE

The principal purposes of exercise are the promotion of metabolism and the elimination of waste. If we think of the body as a furnace and food as fuel, we may consider exercise as performing the offices of the forced draught in expediting combustion and of the shaker in ejecting ashes.

These are functions of the highest importance. The body in which the food is not properly assimilated and distributed by the circulatory system, or the body from which the waste tissue is not duly cast out, can not be in a healthful state. To put it otherwise—without regular exercise, a man can not maintain good health. There may be exceptions to this statement, but it is true in general.

In the past generation there was a tendency to neglect exercise. In this, we appear to be going to the other extreme. At school and college the thing is decidedly overdone. For men in later life we have numerous advertised systems of physical culture which are calculated to produce unnecessary development. To the man of sedentary voca-



tion it is a detriment—not an advantage—to possess the frame of a professional “strong man.”

If you have no need for exceptional muscles, do not develop them. Muscles once formed become a liability. They must be kept in condition or harm will ensue. This accounts for the fact that so many youthful athletes contract diseases of the organs in later life,—especially heart troubles. Fatty degeneration is apt to follow the discontinuance of hard athletic practices and the disuse of over-developed muscles.

Amongst busy men, however, there are comparatively few to whom the warning against excess needs to be addressed. Except, perhaps, for a brief period of enthusiastic devotion to some vaunted system of calisthenics, the business man is usually seriously remiss in this respect. The automobile, whilst it has added greatly to our comfort and convenience, has undoubtedly induced many to neglect exercise. It can hardly be a coincidence that during the period since the invention of the motor carriage degenerative diseases—and especially those of the kidneys, liver and heart—have increased markedly among men of middle age in the well-to-do classes. The man who drives a machine is apt to limit his exercise to what I have termed the “extra,” to the entire exclusion of the regular daily exercise which he was probably in the habit of tak-

ing formerly. A weekly round of golf is not sufficient for the man who, perhaps, does not exercise to the extent of a half mile walk on any other of the six days. Some one has said—it sounds like Gulick—that “it is hardly more absurd to take all one’s exercise on Saturday, than to do all one’s eating on Sunday.”

It is impossible to say how much exercise any particular individual needs for the preservation of health. The question is closely related to the matters of food, physique and other factors. It is one which each person must determine for himself after intelligent observation and experiment. The advice of his physician will, of course, be desirable. It should be possible for you to establish a standard represented by some form of exercise which you take regularly,—say walking. Let us suppose that a daily walk of six miles, or its equivalent, is just about the right amount of exercise to keep you fit. The more nearly you can come to getting exactly that amount regularly, the better will be the effect upon yourself.

#### INTELLIGENT REGULATION NECESSARY

This matter bears some analogy to that of food regulation. Just as with food, you should take account of all unusual exercise. For example, if you have commenced your day by an unaccustomed

task of digging in your garden, you should curtail your habitual exercise correspondingly. Modification of regular exercise will occur to the intelligent man who realizes the influence of muscular activity in the promotion of hygiene. If he is subjected to an extraordinarily hard spell of work he will lengthen his hours of rest and cut down his exercise whilst the unusual situation continues. On the other hand, if he has eaten in excess of his custom—at a banquet, for instance,—he will contrive to get more exercise than usual on the following day. It is such common sense measures as these that enable some men to almost entirely avoid the minor ailments from which others suffer constantly.

Those of us who have vocations can rarely find the time necessary to keeping ourselves in perfect physical condition. We can, however, strive for the greatest possible approximation to that condition by regulating our exercise so as to secure the utmost benefit in the time available. The man who can spare no more than half an hour a day to the purpose must occupy that with more vigorous activity than walking. He must fill his requirement with one of the concentrated forms of activity which we shall refer to presently. The important thing is to secure a due balance between physical exercise and physical rest. Excess of the former leads to exhaustion; excess of the latter, to enerva-

tion, both harmful conditions. Moderation in each is the desideratum.

To be fully efficacious, exercise must be pervasive in its effect. It frequently happens that a man exercises certain muscles too much and others not enough. It is true that, in accordance with what is technically termed "the law of synergic movement," unused muscles are benefited by the use of others, but such indirect effect is not sufficient to maintain a healthy condition of the larger muscles. The postman, as an illustration, may walk to the point of fatigue daily and never sufficiently employ certain important muscles of his body. Greater benefit may be gained from five minutes of properly applied calisthenics than from a whole day of slow, dragging walking, which does not stimulate the heart and lungs, nor excite the eliminative action of the skin.

#### VARIOUS DESIRABLE FORMS OF EXERCISE

The best form of exercise is one which brings all, or nearly all, the muscles of the body into play. Swimming and rowing are most nearly ideal in this and other respects for the ordinary man. The former can not always be secured daily, but it is possible for any one, in almost any circumstances, to use a rowing machine. The apparatus is constructed with sliding seat and arrangement for varying ten-

sion, so that the conditions of actual rowing upon water are exactly reproduced, so far as the muscular effect is concerned. This method of exercise is heartily recommended by the writer who, in many years of extensive experience, has found it the most satisfactory of all means for securing regular and measured exercise. It has the additional advantage of being concentrated. By the adjustment of tension and speed of action one can contrive any amount of exertion desired in any period of time. It may be added that the simpler form of machine, without springs and other complications, will be found most serviceable in the long run.

Most formal physical exercises have the drawback of monotony and lack of the interest element. This may be overcome by keeping a record and noting progress. In the case of the rowing machine, it is advised that you set it out-of-doors and imagine yourself sculling upon a stream, which will be no difficult matter if you have ever experienced the reality. Now, let me give you an example of how to use the apparatus to the best effect.

#### **Exercise No. 26. With the Rowing Machine.**

Start with 100 strokes—fewer in case 100 overtax you—at a certain easy tension and a certain speed, using a clock with which to time yourself. A good

rate to begin with is 30 strokes to the minute, warming up at the close, so as to bring the 100 strokes within three minutes. On your record card enter the date, number of strokes and time. In a day or two you will make 105 or 110 at the same rate of speed, but should not strain in the effort. The stopping point should be as soon as you feel uncomfortably tired and winded. You are not training for a race, nor even giving your body all the exercise it will need for the day, but oiling the machinery and clearing away waste for the day's run. The rowing machine will limber up practically every muscle in the body and give to those which are little used all the exercise they need.

Proceed daily, gradually increasing the number of strokes, but maintaining the original tension and speed. When you reach 200, or thereabouts, the rate of increase will be no more than 5 or 6 strokes daily, and sometimes none. When you have arrived at 300 strokes in ten minutes, maintain that measure until it becomes quite easy. Then increase the tension slightly every week, until you are pulling 300 strokes upstream in ten minutes without distress. After that you may increase your task by gradually quickening the pace. By this time you will have been using our machine for six or eight months and will know how to secure the necessary amount of exercise from it without exceeding ten

minutes or over-exerting yourself. At the end of ten minutes' continuous rowing you should regain your normal condition as to heart action and respiration within five minutes of stopping.

Walking is a good form of exercise, but it will rarely be persisted in unless the daily walk has some definite objective. Walking at a brisk pace, with long stride and swinging gait, to or from work, perhaps both, is an excellent habit. Next to swimming and rowing, fencing is the best all-round habit, but it is, unfortunately, not at all popular in this country. Skipping is another very beneficial form of muscular activity, particularly to be recommended to persons desiring to improve their carriage and walk. The skipping rope is a perfect supplement to the rowing machine. Indeed, with these two mechanical aids a man may obtain all the exercise he can possibly need.

### THE WEEKLY STINT SHOULD BE EXTRA

Besides the regular daily exercise it is well to arrange for a regular "extra" once or twice a week. This need not be strenuous but should involve sufficient activity to induce profuse perspiration. In summer this can be secured in a variety of forms, golf for the man of middle age or over and tennis for the younger man being the best, all things considered, though no one should play a game which

so severely strains the heart as does tennis without being sure that the organ in question is quite sound. In winter the elder man will generally find gymnastic exercises—**under expert direction**—the most convenient for his “extra” and the younger man, hand ball or boxing, which is not practiced in the United States to anything like the extent which it might be with advantage.

Most men, who take ample exercise during the summer allow it to diminish greatly during winter and suffer deterioration of health in consequence. Owing to the decreased oxidation accompanying the usual limitation of fresh air in the winter and the diminished activity of the automatic skin action, we generally need more exercise in that season than in the summer months. The requirement may be met by resorting to the gymnasium, but it is much preferable to get out-of-doors for an hour or two every day. It is in winter that the walk to and from the office is most strongly to be recommended.

In selecting forms of play and exercise it is advisable to consider them in connection with the character of one's work. There should be a change of mental activity involved in the former. If, for example, the business is one calling for frequent decisions, relief should be sought in games which make little demand upon the will. If, on the other hand, the work is largely routine, the pastime



should take forms that require mental activity, such as golf and baseball.

In all exercise it is of importance that the mind be engaged. The ideal is snap and precision of movement with concentrated and interested attention,—this, whether the exercise be in the form of a game or calisthenics. In the latter case the need of effort in this direction will be greater. Whilst the best results will follow exercise that is accompanied by mental interest, exercise which is forced and even disagreeable will be beneficial. The tramp who works out a term at the stone pile invariably improves in health, and men who have forced themselves to take regular exercise which they loathed have experienced marked benefit from it.

The ideal to be aimed at is exercise which shall become an established part of the daily routine and be looked forward to as a genuine pleasure. It is not easy to contrive such a condition. Few men are situated so that they can go round nine holes of golf, row a mile or play a game of tennis every day. The regular exercise must be, as a rule, of a more or less formal character. But it is possible to invest it with the spirit of a game and to create interest in it by keeping the purpose freshly in mind. In this connection records of performance will be found effective.

Civilized man has the sitting habit in a confirmed degree. He drops into a chair on every opportunity and considers it a hardship if he is obliged to stand for five minutes at a time. This is especially true of Americans. The outgrowth of this habit is a general tendency to avoid unnecessary exertion. Even the typewriter, who has the greatest difficulty in making her monetary budget conform to her expenses, will not consider a two mile walk to the office, although she will be tied to a chair for eight hours of the day. I would recommend as an excellent rule for practice, subject to common sense modification, of course: "Never sit when you can stand and never ride when you can walk."

Not a little exercise is needed to overcome the effects of sitting improperly,—if, indeed, there is any proper way of sitting. The position is unnatural at the best. There is not adequate anatomical provision in the human frame for sitting. Furthermore, very few chairs are designed with sufficient regard for anatomical conditions as they exist. Few persons maintain the concave curve of the spine whilst sitting, but allow their backs to hump, their chests to fall in and their abdomens to relax. A variety of deformities and diseases are traceable to the chair.

A habit of sitting upright seems extremely difficult to acquire with most persons and when the

effort to correct a faulty posture is made after thirty years of age several months of close attention are generally necessary to secure the desired result. The injurious effects of sitting may be counteracted to a considerable extent by the exercises which will be described presently. Help will be gained by hanging from the top of the chair a hard cushion, about two inches thick and five inches wide. It should fit into the curve of the back, below the shoulder blades.

#### A VARIETY OF CALISTHENIC EXERCISES

Calisthenics are generally found tiresome, and, after the enthusiasm and novelty have worn off, are apt to be entirely abandoned. There are many courses of extensive exercises of this character which would be highly beneficial if habitually pursued. But they usually call for fifteen minutes, morning and night, with gradual increase of time and effort. It has been the writer's observation that very few men, indeed, continue such courses for six months. Moreover, many of these calisthenic exercises have the effect of producing unnecessary muscle, which is a handicap. For these reasons they are not recommended as the main physical exercise, although certain forms of them may be usefully employed during three or four minutes twice daily for special purposes which can

not be attained as readily in any other way. For example, the man whose exercise is confined to walking should add some of the calisthenic trunk movements and the man who needs development of the abdominal muscles should resort to the exercises especially designed to secure that result. But a golf player would not need to employ either of these measures.

I shall now give a few simple exercises which need not occupy more than a few minutes once or twice a day. Two minutes daily given to any one of them will insure perceptible benefit in a few weeks. Each is designed for a special purpose and the student may restrict himself to those only for which he has a need.

Exercises Nos. 23 and 24. For development of the chest and promotion of deep breathing. These will be found in Lesson Eight.

**Exercise No. 27. For chest development and straightening back.**

Standing upright, slightly leaning forward with heels together. Bring the extended arms sharply upward with fists clenched and meeting in line with the mouth. Throw the arms sharply back in line with the shoulders, knuckles downward. Forward to former position; then back, timing the movement by crying sharply "one-two, one-two." Each

movement should be distinct, with an instant's pause at the end of it.

Come to rest at the second position, that is, with arms extended from shoulders at either side. Now, swing the arms round vigorously so that the fists perform complete circles with the shoulder sockets as centres. Rest and repeat.

**Exercise No. 28. For strengthening the abdominal muscles and exercising those of the trunk.**

Stand as in No. 27. Raise the arms to full length above the head, fingers extended and thumbs locked. Without any bending elsewhere, bring the upper part of the body slowly forward, making the hips act like the hinge of a pocket-knife. Whilst the knees are kept straight, the body should be brought over in an effort to touch the toes with the finger tips. You will not be able to do this at first, but in sixty days the muscles should have become sufficiently supple to enable you to place the palms of the hands on the floor.

Exercises Nos. 23, 27 and 28 are among the most effective used in military "setting-up drill." With little other exercise, the writer has seen slouchy ploughboys transformed into smart figures by these means in a few months.

**Exercise No. 29. For strengthening the back and abdominal muscles.**

Lie full length upon the back with arms extended at sides. Keeping the legs straight and heels upon the ground, slowly raise the trunk to a sitting posture, then slowly drop back to former position. Repeat several times.

At first you may need to facilitate the movement by pressing the hands upon the legs, but shortly you should be able to do the exercise with arms folded.

**Exercise No. 30. For strengthening leg muscles and promoting balance and uprightness of carriage.**

Stand as before, heels together, toes turned out at an angle of forty-five degrees. Place the hands on the hips with arms akimbo. Sink down slowly—heels rising as the body descends—until you are lightly squatting on the heels. Rise slowly to the first position. Repeat several times. The toes should not have moved during the exercise.

These and all exercises should be performed without strain. When you experience an easy feeling of command over your muscles and movements, you may be sure that the activity is working beneficially. Do not exert yourself beyond the point of ordinary fatigue. As soon as you begin to feel tired, your breath becomes labored or your heart

palpitates strongly, break off, relax and rest. It is a mistake to make hard work of your exercise. Your records of performance are designed to stimulate interest, not to incite excessive effort.

### BOOKS

**Old Age—Its Cause and Prevention.** Sanford Bennett. Physical Culture Publishing Co., New York. An excellent system of exercises for men of advanced age and those of feeble vitality.

**Cassell's Health Handbooks.** Cassell & Company, New York. In these volumes will be found a number of calisthenic exercises designed to effect various results.

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### REVIEW QUESTIONS

#### X

91. Why is it disadvantageous to develop muscle in excess of one's actual requirement?
92. What is the chief objection to calisthenic exercises?

93. What is the general relation between food and exercise?
94. What is the best kind of exercise?
95. Name a few forms of exercise which come within this description.
96. Is apparatus to be recommended in connection with exercises?
97. What is the ideal to be sought in connection with exercise?
98. What would you consider the best forms of exercise for the man whose work involves a considerable amount of walking?
99. Is it desirable to develop as much muscle as possible?
100. Why is it important that the mind should be engaged in exercises?



## LESSON ELEVEN

### REST

A universal law of nature requires that action and relaxation shall alternate. Its operation is manifested in all organic life. It admits of the expenditure of an immense amount of energy without entailing exhaustion. Your heart and lungs work incessantly through the long years of a life because each contraction of their muscles is followed by a slackening of them.

In all Creation, human beings alone violate this law. Only they attempt to keep muscle and nerve under continuous strain for long periods. And the American business man is the worst offender in this respect. It is not the intensity of his labor that harms, but the fact that his waking hours are utterly devoid of peace. With us, restlessness of body and mind have become second nature. When tired we seek relief in a break-neck automobile drive. Our nerves are seemingly soothed by noise—that is to say, we imagine that they are, whereas they are merely lethargized, as, for instance, by the inane racket of a cabaret perform-

ance. Constant craving to be "doing something" makes us intolerant of rest until it is forced upon us by a condition bordering upon exhaustion. Every minute of relaxation is looked upon as so much waste.

Now, relaxation may be systematically practiced without making any appreciable drafts on the hours devoted to activities. A little timely surcease from effort at frequent intervals is sufficient to keep the exertions of the most active man within healthful bounds. Some one has reduced the force of the heart-beats to terms of horse-power. The figures are stupendous,—and yet the heart rests but a fraction of a second between beats.

Let us liken the human body to a lamp fed by oil. The utmost service may be secured from the lamp by trimming its wick, say, every hour. We will assume that, under such conditions, it renders an average light of sixteen candle-power, with little fluctuation from the mean degree. If you should trim at intervals of two hours you would find that, with an equal, or perhaps greater, consumption of fuel, the lamp will yield no more than an average of twelve candle power, whilst the variation between maximum and minimum will be much more marked. Again, defer removal of the ash until the light has almost expired and you will find that the average efficiency of the lamp has been enormously

lower than when the wick was trimmed at short intervals. In each of these experiments your lamp has acted in true correspondence to a natural law which applies to all organic life. In the succeeding paragraphs we shall continue to trace the analogy between the lamp and the human system.

Fatigue is not indicative of the exhaustion of energy or the depletion of the sources of force, any more than the dimness of your untrimmed lamp is due to the absence of the agencies that produce light. The oil and the wick are there, but prevented by the encumbering ash from exercising their normal function. So it is with the human body. The condition of being tired is a symptom of poisoning by the accumulation of waste products in the tissues, with the result of impeding physical and mental activity.

That we are not "used up" when we employ that expression to denote extreme fatigue is proved by the fact that, although seemingly incapable of the slightest effort, we will respond to an urgent demand for great exertion. The power is present, but its exercise is rendered difficult by the clogging of the machinery. Whether the fatigue be physical or mental the seat of the trouble is in the nervous system. It will find its own remedy automatically in rest. The time required for recuperation will depend, in increasing ratio, upon the length of in-

terval between rest, just as is the case with the lamp. For example, a man, having worked six hours at a stretch, may require one hour for restoration, whereas, four ten-minute spells of rest, interspersed through his period of labor, would have produced the same effect. This fact, and other kindred truths, have been proved by practical test in the munitions factories and elsewhere. It has been found that men engaged in every kind of work exhibit greater efficiency, both as to quality and quantity of product, when their labor is broken by short and frequent rests.

In a factory requiring the most severe physical exertion, the output was increased by compelling the men to lay off for fifteen minutes of every hour, without lengthening the working day. In other words, by alternating three-quarters of an hour of work with one-quarter of an hour of rest, the men were enabled to accomplish more than in the usual eight-hour day, and to leave the factory comparatively fresh.

"Professor Maggiora discovered that if he worked his forearm in the ergograph until it was exhausted, it took him two hours to become completely rested, that is, in two hours he could do just as much work again. He also discovered that with but one hour's rest, he could do only one-quarter as much work. That is, expressed mathe-

matically, the power to work increases as the square of one's recovery from fatigue."

I have dwelt at length on this point because of its importance to every one engaged in active life. I have examined a number of records furnished by intense workers. The majority of these records show a distinct falling off in the quality and quantity of the afternoon's work, unquestionably due to a continuous spell of effort in the forenoon. The midday recess is not sufficient to permit of complete restoration, especially as it is probably impaired by difficult digestion, occasioned by eating when fatigued. The man who is accustomed to working hard for three hours on end may, by breaking the period with a few ten-minute rests, accomplish more, keep constantly nearly at par, and go to his lunch with little or no sensation of fatigue. The business man, who applies himself with concentration to his task, should relax after each one of them. An average of ten minutes to the hour is not too much to allow for rest when work is done at high pressure.

The man who regulates his work in this manner is never unduly fatigued; he starts each afternoon with as much energy at his command as he had in the morning; one day's labor never entails more fatigue than he can entirely recover from before commencing the next. Under this system he can

continue indefinitely, or, at least, with no other interruption than that of the ordinary vacation. His production will be more regular and greater in the aggregate than if he should work on the usual plan of two long spells each day and irregular lay-offs on account of over-exertion or staleness.

### UNNECESSARY FATIGUE

In the foregoing paragraphs we have had in mind the conscientious hard worker. But not every man who suffers from fatigue is overworked. The cause may often be found in failure to keep the body fit. It may be traced to over-eating, excessive consumption of tobacco or alcohol, or any one of a score of other common indiscretions. Quite as likely, the trouble is of a mental character. Insufficient sleep, worry and lack of diversion create a condition of mind which will react upon the body, impairing its strength and efficiency. Too frequently fatigue roots in sheer indolence. The only cure for such a condition is drastic regulation of working hours, adhered to with a strong will, and creation of interest in one's work. Cases are numerous of men who, having exercised the determination to drive themselves mercilessly for months, have learned to enjoy work and become habitually energetic.

During the remainder of this chapter we shall

only consider the case of the normally hard-working man who does not wittingly allow anything to seriously impair his efficiency. For the benefit of such we shall add a few suggestions as to methods of counteracting fatigue and securing the best results from rest.

### RELAXATION.

The ability to relax at will and under any circumstances is of such great value as to amply repay any amount of pains taken in its acquisition. More or less helpful suggestions may be gained from books,—perhaps the most practical will be found in the Cassell's Health Handbooks—but it is mainly a matter of practice. Time and patience will be required, especially in the case of a person of nervous temperament. If, after three or four months of regular practice, the student finds himself capable of "letting go" completely in mind and body, whenever he may desire to do so, he will have acquired the faculty at comparatively small cost. Ten minutes of absolute relaxation represents a surprisingly great amount of rest. One of the largest writers of Life Insurance, and a man of marvelous energy, used to break his work three or four times a day by lying upon the floor in his private office, stretching his limbs and then relaxing. He would come in almost exhausted and go

out again quite fresh after fifteen minutes devoted to this practice.

The man who can relax need never suffer from overstrain. That is not to say, however, that he never does. Many hard-working men become so absorbed in their work that it seems almost impossible for them to cease until compelled to do so by fatigue. On the other hand, among the most intense workers are a few who contrive, by means of frequent spells of rest, to finish long days of close application almost as fresh as when they started.

Walter Dill Scott, in **"Increasing Human Efficiency in Business,"** says: "The ability to relax at will and to remain in an efficient condition, but free from nervousness, may be acquired more or less completely by all persons. It is accomplished by a voluntary control of the muscles of the arms, legs and face; by breathing slowly and deeply, and by placing the body in a condition of general relaxation. This antecedent condition of relaxation brings all the forces of the mind and body more completely under control and makes it possible to marshal them more effectively. It also gives one a feeling of control and assurance, which minimizes the possibility of confusion and embarrassment in the presence of an important task." Relaxation not only relieves fatigue, but energizes so that



athletes, actors, public speakers and others employ it as a preparation for extraordinary efforts of various descriptions.

**Exercise No. 31.** Seat yourself in a reclining chair so that you are perfectly comfortable and all strain is taken off the muscles. The desired condition may be promoted by raising the feet upon another chair and letting the arms hang by the sides.

Exclude all thought of work from the mind and reduce it, as nearly as possible, to a condition of inactivity. Breathe slowly, deeply and regularly.

Maintain this condition, undisturbed for three or four minutes to start with, gradually lengthening the time, until it becomes possible to remain absolutely still and mentally composed for ten minutes or longer.

### EXCESSIVE FATIGUE IS GENERALLY AVOIDABLE

"The time when fatigue becomes a really dangerous agent of destruction is when a man comes from his work tired and goes to it equally tired. Such fatigue as this keeps him living on a low level of efficiency. \* \* \* This may be because he works too hard, but it is more likely to be because he does not know how to look out for himself."

Most men waste a tremendous amount of energy. Not enough thought is given to the regulation of work. Probably the majority of business men order their day wrongly. It is generally commenced with attention to mail, and comparatively small matters are allowed to occupy time in the forenoon, whilst important appointments are made for the afternoon. This arrangement allows the edge to be worn off a man's freshness and energy by the less consequential affairs, and compels him to deal with the more difficult and important matters when he is jaded. Salesmen frequently act in the same illogical manner, putting in the early hours of the day in trivial tasks and making closing appointments for hours when they are bound to be more or less tired.

Intelligent arrangement of work and frequent short spells of rest will obviate a great deal of fatigue.

It is often said that the best way of getting rid of fatigue is by change of occupation. This is true to a limited extent. When the change involves nerve ease it undoubtedly helps the recuperative processes and under certain circumstances may be more effective than rest. For example, if a man has been engaged in sedentary work until becoming tired and nervous, a leisurely walk or other gentle physical exercise is preferable to complete inaction.

On the same principle the character of a man's rest and recreation should be regulated to a large extent by the character of his work.

In times of great stress and difficulty the great thing is to live one day at a time, positively determining not to assume the burden of the next before its arrival. This does not involve disregard for the future. It simply means that having done all that can be done to-day, you refrain from needlessly worrying about to-morrow.

Under extraordinary strain the temptation to resort to drugs and stimulants may be great. On this point Dr. Gulick says: "The stimulant does not bring any new supply of energy into the system. There is not one atom of it added. All it does is to open the conduits wider. It furnishes nothing except the chance to spend faster." Recognizing the extraordinary demands of modern business life, he admits that occasions may arise when a man will be justified in resorting to such props, but only on the condition of taking a sufficient rest after the strain is over.

"We are just beginning to discover how much really goes on in the mind during sleep. Sleep is not only the time for physical growth, but I am inclined to think that it is equally the time for mental growth,—the time when the personality is formed; that impressions which have been gained

during the day are worked over new and are made into a part of the sum total; that new resolutions which we have taken become rooted and strengthened then, new ideas that we have hit upon are digested and given their place in the memory. It seems to be a time when the mind sorts over its experiences and casts up accounts." In short, sleep is the occasion of great activity on the part of the Sub-Conscious Mind. There is no evidence of influence upon this activity except such as is derived from suggestion given consciously or unconsciously during the wakeful state. Consequently whilst sleep affords the greatest opportunity for mental cultivation and self-improvement, the advantage to be gained from it must be largely dependent upon deliberate direction of the subjective consciousness.

### THE SUB-CONSCIOUS MIND IN SLEEP

It is probable that, in the absence of any controlling influence, the Sub-Conscious Mind occupies itself during sleep mainly with the strongest and latest impressions received during the day. These are necessarily of a mixed character and some of them undesirable of development and permanency. It is evident that the best service can be secured from the Sub-Conscious Mind during sleep only by giving it specific directions for its activities. The

most effective way of doing this is by concentrating deeply just before falling asleep on the subjects which it is desired that the mind shall occupy itself with during sleep. It is not too much to say that this is the most powerful of all mediums for character building. Although the effect is not so great, precisely the same principle is operative in auto-suggestion practiced whilst resting or relaxing. This has the additional advantage that impressions made upon the Sub-Conscious Mind under such conditions are likely to be revived by it during the kindred state of sleep.

Few persons have the happy faculty of falling asleep at will, even after going to bed. In most cases there is more or less difficulty which may be minimized by intelligent action. The mental state is most important. A condition of calm, easy contentment, free from anxiety, is to be desired. In order to secure this there should be an interval of mental and physical quiet before retiring. The writer has for many years enjoyed excellent sleep commencing within ten minutes of laying his head upon the pillow. This he attributes largely to an invariable habit of reading for half an hour before going to bed. No matter how late the hour, and especially if the evening has been spent in any form of excitement, this practice is observed.

Without actually suffering from insomnia, many

persons experience difficulty in falling asleep. In perhaps the majority of cases this is due to some removable cause and even to one of the simplest character. The limits of this lesson will not permit of expatiating upon the point, but the student who may be interested is directed to Gulick's "**The Efficient Life**" for valuable hints that can hardly fail to help.

There is for every person a certain amount of sleep which is most conducive to his well-being. This amount may be measured to within fifteen minutes and, of course, should be subject to modification to meet special needs. After an unusually hard day's work an extra allowance would be advisable and during a prolonged strain it is the part of wisdom to lengthen the hours of sleep.

More or less than the proper amount of sleep is injurious. Just as one may form a habit of over-eating and feel the need of the excess, so one may regularly over-sleep and apparently require the extra indulgence. But, in one case the digestive system, and in the other the nervous system is steadily impaired. It is well worth while to ascertain under what amount of sleep you maintain the highest degree of health and working efficiency. This may be done by physical and mental tests, correctly recorded and compared. For the physical test the writer has found the rowing machine and

skipping-rope efficacious, and for the mental test, memorizing lines of such poems as "Paradise Regained" and writing digests of a few pages of prose, performing both before breakfast. In these and all other exercises suggested in this Course it is designed to make the practice serve more than the primary purpose.

We will close the Section on Physical Efficiency with the fifteen rules of hygiene given by "How to Live."

### **Air**

1. Ventilate every room you occupy.
2. Wear light, loose and porous clothing.
3. Seek out-of-door occupations and recreations.
4. Sleep out, if you can.
5. Breathe deeply.

### **Food**

6. Avoid overeating and overweight.
7. Eat sparingly of meats and eggs.
8. Eat some hard, some bulky, some raw foods.
9. Eat slowly.

### **Poisons**

10. Evacuate thoroughly, regularly and frequently.
11. Stand, sit and walk erect.

- 12. Do not allow poisons and infections to enter the body.**
- 13. Keep teeth, gums and tongue clear.**

**Activity**

- 14. Work, play, rest and sleep in moderation.**
  - 15. Keep serene.**
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**REVIEW QUESTIONS****XI**

- 101. State the law of sustained energy.**
- 102. What is the best method of working under this law?**
- 103. What is the physiological nature of fatigue?**
- 104. Is it correct to assume that in a condition of fatigue the sources of energy have been exhausted?**
- 105. How may the business man best apply the principle of alternate action and relaxation in his work?**
- 106. Name some of the unnecessary causes of fatigue.**
- 107. What is the best way of performing a full day's work with a minimum of fatigue?**



108. In what manner may you turn sleep to account aside from its recuperative utility?
109. Is it advisable to indulge in the greatest amount of sleep obtainable?
110. How may one decide upon the amount of sleep which is most conducive to his well-being?

SECTION THREE  
Functional Efficiency



## LESSON TWELVE

### TIME CONSUMPTION

In the preceding sections of this Course we have studied the mental and physical conditions that make for Personal Efficiency. We shall now proceed to consider methods conducive to **Functional Efficiency**, that is to say, efficient performance. Any plan for practicing efficiency must be based upon some system of Time Consumption, because Time is the primary essential of all achievement.

In one respect—and only one—every man is the equal of every other. Each of us enjoys an endowment of twenty-four hours daily throughout life. What we do with our Time determines what we are and what we shall become.

There is no more important matter in your life than this question of Time Consumption. Everything else hinges upon it. The difference in success, in health and in happiness, between this man and that, is to be found in their respective ways of utilizing Time.

The general misuse and waste of Time are due, in the main, to lack of appreciation of its value and

to ignorance of proper methods of employing it. Comparatively few men maintain systematic regulation of their working hours and fewer still exercise intelligent control over that much larger portion of the day which is free from the demands of their calling. Even in the case of the most industrious worker, a twenty-four-hour existence hardly seems to be justified by the useful employment of only one-third of it.

#### THE OBLIGATION ATTACHING TO LEISURE

The last generation of business men and employees looked upon the work-day as a distinctly separate part of their life, not related to "after hours" by any common interests. The demands and requirements of the former were jealously excluded from the latter. The firm or employer had a right to a certain amount of service which was measured with the precision of a grocer weighing sugar or cheese. "After hours" belonged exclusively to the private individual. What he did with them was no concern of any one but himself. He did not recognize any relation between his leisure and his labor, much less any obligation upon the one growing out of the other.

Latter-day developments have brought about an entirely new view of this matter. Higher standards of business ethics have been set up.

Competition, with its demand upon efficiency, has wrought great changes. Reason and logic have made their appeal felt. The corporation and the manager of to-day justly claim the right of control over the leisure of the men to whom they pay salaries or commissions, at least to the extent of inhibiting habits and indulgences calculated to reduce their business capacity.

But the most effective factor in this reformation, as in all human progression, has been self-interest. Men have been awakened to the opportunities latent in leisure by the shining examples of such successes as those achieved by Stephen Girard, Abraham Lincoln, Alva Edison, Andrew Carnegie and James J. Hill, through turning the "after hours" to account. It came to be realized that life is a comprehensive whole and cannot be divided into disjointed units—that every action has its reaction; that every thought has its sequel; that every hour has its influence upon every later hour. It became apparent, in fact, that a man's leisure affects his character and may be made to affect his capacity, even to a greater extent than does his daily labor.

Under the circumstances, it is clearly the height of folly to allow our conduct in "after hours" to react injuriously upon our work-day. But this is only a negative aspect of the question. The same consideration of self-interest should prompt positive

action. It is not enough to eschew harmful habits. We must cultivate others of a beneficial character. We must aim at general self-improvement and, in doing so, we cannot fail to effect increase of business efficiency.

Not infrequently one encounters young men who entertain the delusion that efficiency may be donned and doffed with the office coat; that it may be fully exercised in business hours and utterly neglected in spare time. The truth is that the person who is habitually inefficient during his leisure can not be more than partially efficient in his work. And, moreover, the transition from one state to the other involves an effort which represents waste of energy.

Let us suppose that you use a machine for seven hours of each day. During that period you oil and tend it, but at all other times neglect it, allowing it to rust and become dirty. Every day you have the preparatory task of putting your machine into working condition and, what is worse, its mechanical efficiency fast deteriorates. But by taking ordinary care of it when not in use, it would be ready for employment whenever needed and its efficient service would be greatly prolonged.

Now, the machine which you employ in your work is composed of your body and brain. The degree of service which they will render you in your business must depend in large measure upon the

treatment which they receive from you outside of working hours. The man who is habitually and consistently efficient in his private affairs is, on that account, more efficient in his business than he would be otherwise, because the faculties that make for general efficiency are kept constantly in practice.

### START REFORMATION WITH SELF- EXAMINATION

Any plan for practicing efficiency must begin with a consideration of time. And before we can decide what we shall do with it we must ascertain how much we have at our disposal. This will lead us to an examination of our present habits with a view to detecting waste due to faulty methods and profitless occupations.

Even though your life is ordered with a fair degree of regularity, it is highly improbable that you can make anything like a precise statement of your Time Consumption. Perhaps your hours for business, sleep and meals are fixed, but have you any system for the disposition of your leisure, which represents one-fourth of all your Time? Most persons have but a hazy idea of how they spend what is called "spare time." They have no realization of the amount which is wasted or occupied otherwise than they had designed.

We are not taking account of business hours in



this place, because the course is devoted to a consideration of personal efficiency, in contradistinction to vocational efficiency. Let us consider business hours as beginning when you reach your office in the morning, and ending when you start for home in the evening, and class the rest of your day as "leisure," or Time entirely at your own disposal.

**Exercise No. 32.** Upon six cards, taken from your file, make daily records of the disposition of your leisure during a week, except for Sunday.

The object is to secure a statement of Time Consumption which will be as nearly as possible representative of your usual habits. The fact that you are keeping a tally can not fail to influence your actions to some extent, but do not deliberately deviate from your usual manner of spending Time.

The record of one day may run somewhat like the following example: 7, rose; 7-7:45, bath, toilet, exercise; 7:45-8:10, breakfast; 8:10-8:50, home to office; 5:15-6, office to home; 6-6:30, odds and ends; 6:30-7:10, dinner; 7:10-8:15, smoking, talking, etc.; 8:15-9:20, visiting neighbors; 9:20-10:30, reading, talking, playing cards; 10:30-10:50, killing time; 10:50-11:10, getting to bed. The record of the next day may differ considerably from this.

When your six cards are completed, make a careful examination and comparison of them. They

will probably show more or less irregularity in the times of your routine occurrences—meals, rising, retiring, starting to work, returning home, etc. It is equally probable that they will reveal a great waste of Time and indicate that you *drift* through your “after hours” without any serious attempt to regulate them or to turn them to profitable account. I want you to gain a full realization of the shiftless manner in which you are disposing of your leisure. This is the first step in reformation.

You must not stop at merely ascertaining how you use your time. The next step is examination. Does a comparison of days show irregularity? Am I devoting too much time to certain things? What might I do with the hour spent on the car? Is it worth while reading two newspapers a day? Could I not derive more profit and pleasure from my leisure by injecting more of the intellectual element into it, etc.?

And now let us proceed to the second step in our process of regulating Time Consumption.

**Exercise No. 33.** With due consideration of the conditions as exhibited in the records to which reference has been made, draw up a schedule of Time Consumption, with a view to adhering to it. Stated times must be set for all tasks and events

that occur regularly, and certain periods of the evening must be devoted to specific occupation.

The following example will serve as a suggestion: 7, rise; 7-7:45, exercise, bathe, dress; 7:45-8:15, breakfast; 8:15-9, home to office; 5-5:45, office to home; 5:45-6:15, rest and relaxation; 6:15-7, dinner; 7-7:30, reading or conversation; 7:30-9, study; 9-10:45, recreation (regulated as to character); 10:45-11, exercise, etc.; 11, bed.

This schedule entails no drastic change in your habits. It reduces the disposition of your Time to regularity and it provides for one hour and a half of specific and purposeful occupation every evening. (The program does not include Sunday.)

The observance of this régime for one or two months, and until it shall have become customary, will work an appreciable improvement in your consumption of Time and in your general efficiency.

The foregoing schedule does not include all the Time available to you, by any means. As you become more regardful of your expenditure of Time, your concern will be aroused for the numerous petty wastes. I shall ask you to employ a more detailed record of Time Consumption later on—one that will bring to light the more obscure leaks which are generally entirely overlooked.

A later lesson of this course will deal with standards. When you apply the principles set forth in

it to your own conditions and processes, the result will be saving of Time in most cases. For example, I assume that, as with most persons, your hours of sleep are regulated by inclination, rather than intelligent judgment or actual requirement. It is quite possible that test would discover one hour less sleep than your customary allowance to be beneficial, for more than necessary is enervating and otherwise harmful. In this case an enormous saving of Time would be effected by standardizing sleep.

### REDUCING TIME CONSUMPTION TO A SYSTEM

The ideal condition is one in which there is no waste, and all occupation is ordered. This does not involve abstention from recreation, nor slavery to system. On the contrary, the man whose hours are well regulated finds more Time for serious occupation and more Time for recreation than he otherwise could. He is never hurried, never oppressed by a sense of neglected duties, and never at a loss "to know what to do with himself."

Victor Hugo said: "He who every morning plans the transactions of the day and follows out that plan carries a thread that will guide him through the labyrinth of the most busy life. The orderly arrangement of his time is like a ray of

light that darts itself through all his occupations. But where no plan is laid, where the disposal of time is surrendered merely to the chance of incidents, chaos will soon reign."

The trouble is that we have the habit of looking upon our leisure in much the same way as certain manufacturers did the "waste" of their mills until they learned that the material thrown away was capable of conversion into valuable by-product. We fall into the way of regarding "after hours" as "seconds"—Time of an inferior grade, because unprofitable. And so it is, as we use it. But the truth is that spare Time may be made the most effective of all. In it a man has the opportunity for general self-improvement as well as for greater business capacity. By good use of leisure he may make his working hours more remunerative, whether he be compensated by salary or commission.

I am convinced that no business or professional man can make continuous improvement in his vocational efficiency without devoting some thought to the broader aspects of his calling outside of his active hours. The business man whose ideas and knowledge are derived exclusively from experience may be likened to the man who bolts his food without mastication. The mind of such a man is filled with half-conceived principles, faulty theories and

incomplete facts. With hard work he may make a fairly creditable showing under ordinary conditions, but he is bound to fail in situations that demand precise knowledge and sound judgment.

For the rest, it is easily possible to so order our recreation that we shall derive both pleasure and profit from it. It is the broad, scholarly, thoughtful man who makes the greatest success in business. Every one of the most prominent financiers and industrial leaders in this country is well informed on numerous subjects beside his specialty. And there is no doubt but that each of them has found the Time expended on what we may call "side issues" a profitable investment from the monetary point of view. The gain is less in the matter of specific knowledge than in that of mental development.

#### LEISURE DEVOTED TO SELF-IMPROVEMENT

The work-day of an industrious business man involves strain upon nerves and bodily powers. At the close of it he needs rest and diversion. His "after hours" should afford both. The point is to so regulate them that, without sacrifice of reasonable relaxation and pleasure, the chosen occupations shall contribute to mental development, acquisition of knowledge and character-building.

The whole field of knowledge is open to you, and you may make excursions into the realm of dis-

covery if you choose. It is not necessary to resort to literature. Let it be taxidermy or tombstones; botany or beetles; cryptograms or caricatures. The subject is of secondary importance. The main thing is to acquire an accurate knowledge of it. This, as Arnold Bennett says, "coupled with a carefully nurtured sense of the relativity of that subject to other subjects, implies an enormous self-development."

It must be assumed that the student of this course will devote several hours a week to its study and to the practice of the exercises connected with it. He may do so indefinitely with advantage to himself.

Let me warn you that any plan which you may make for self-improvement on the lines that have been suggested will depend for its success upon the seriousness of your purpose and the persistency with which you pursue it. Do not embark upon the enterprise without mature thought. And having decided to devote some of your leisure to a definitely useful occupation, set aside certain times for the purpose and adhere to your program with regularity.

There is a best way of doing everything. It is usually the quickest, easiest and most economical. You should ascertain by trial the best way to perform each of your routine processes and adopt it as your standard. In the section on Standards I

shall offer a number of suggestions in this connection and call attention to the advantage of standardizing the minor tasks which are commonly performed in a haphazard manner. In the section to be devoted to Schedules I shall give you a more detailed method of regulating Time Consumption and checking waste of Time. This record is not designed to be kept permanently, but merely until you shall have formed a habit of watchful supervision over your expenditure of Time.

The ideal disposition of Time is regulated by the principles a prudent man applies to the expenditure of money. (1) He keeps exact account of it. (2) He carefully guards against waste. (3) He plans for its profitable employment. (4) He uses a reasonable amount of it in pleasure. (5) He devotes a certain proportion of it to the service of others.

No better manner of governing the Consumption of Time can be conceived. Moreover, it is quite a practical method. The rational mental attitude toward Time is precisely that of the prudent man toward money. Those who have acquired this attitude expect each hour to yield its due value in one way or another, just as they look for its money's worth for every dollar spent. They protect their Time from waste by circumstance, as they protect their money from loss by accident. They will not



permit a person to uselessly consume their Time any more than they would permit him to pick their pocket.

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## REVIEW QUESTIONS

### XII

111. What is the essential basis of any plan of practising efficiency?
112. In recent years the connection between leisure and business hours has been recognized and greater attention paid to the disposition of the former. What has brought about this change?
113. What guiding principle should control any system for the regulation of "after hours" ?
114. What peculiar conditions are to be considered in the disposition of a business man's leisure?
115. What is the first essential step in any reformation?
116. How does this principle apply to the question of Time Consumption?
117. How may you considerably increase the Time at your disposal?
118. Are you to expect any reduction of freedom from the strict regulation of your Time?

119. Is leisure Time to be considered of less value than business Time?
120. What is the ideal method of Time control?



## LESSON THIRTEEN

### RECORDS AND PLANS

Our three divisions of Personal Efficiency,—Mental Efficiency, Physical Efficiency and Functional Efficiency,—may be otherwise expressed as Efficient Thinking, Efficient Being and Efficient Doing.

There are six essential functions in Efficient Doing. They deal with Time, Records, Plans, Schedules, Despatching and Standardizing. These are interdependent and the practice of one facilitates the practice of all the others.

We have already considered the regulation of Time, with a view to securing the utmost economy and utility. It is easy to see how this must influence every phase of Functional Efficiency. Similarly, it will be shown that Records are the necessary bases of all the other functions. Plans are built upon Records, and involve Schedules and Standards, whilst they are naturally precedent to Despatching.

The deeper the understanding of this co-relation

and the closer the observation of its practical working, the greater will be the attainment of Functional Efficiency. The desired condition is one of harmonious coöperation of these several functions. It will be of little avail to cultivate one and neglect another. Plans and Schedules are futile unless followed by Despatching. Effective Despatching is possible only by the employment of Standard Operations and Standard Conditions. In short, Functional Efficiency is as truly dependent upon the proper exercise of certain functions as a watch is dependent upon the proper action of a number of parts.

For the present we shall consider Records and Plans.

### UNIVERSAL USE OF RECORDS

A Record is any authentic evidence of facts or events. It may be material or otherwise; it may be permanent or transitory.

A newspaper is a Record, and so is a school bell. A tombstone is a Record, and so is a bruise.

We come in contact with Records on every side and at every moment of our day. Habit blunts our appreciation of their value and the extent to which we are dependent upon them.

For example, we are all accustomed to the use of watches and clocks,—the Records of the passage of

time. We can only faintly imagine the social and industrial chaos which would result from the removal of all timepieces.

What makes it possible for a man to gain a sound knowledge of the science of medicine in three years? The fact that the results of research and experience through hundreds of years have been preserved in Records.

The individual memory is a storehouse of Records, without which a human being could not develop, or even survive.

If the infant's first efforts to speak or to walk were devoid of Record, there would never be any advance beyond first attempts. But for the mental Records of burns, falls and other mishaps, no child would live to be ten years of age.

All this is self-evident and platitudinous, no doubt. It is stated, however, to impress upon you the universal necessity of Records. They are essential to systematic living and orderly activity.

Every man derives from Records great benefits of which he is hardly conscious. He takes his newspapers, his books, his time-tables, his reports and his bank statements as matters of course. It does not occur to him that they are practical illustrations of a principle which he may apply in other directions to his advantage.

## THE USES OF RECORDS

Let us briefly summarize a few of the purposes served by Records.

They **preserve knowledge** through the medium of printed and written material, monuments, phonographic discs, photographic films, etc.,—and **private memoranda**.

They **afford data** on which to form plans concerning public and business affairs,—and **personal matters**.

They **indicate short cuts**, **reveal waste** and **mark progress** in important operations,—and in the **activities of the individual**.

The man who readily understands the need of Records in the management of a factory or a bank, may be quite oblivious to their influence as a factor in promoting his **Personal Efficiency**.

But let us see. The most insidious form of inefficiency is waste of Time. How can you ascertain how much Time you waste and in what ways, except by means of Records? Do you imagine that you can effect any appreciable improvement without the employment of Records?

Some of your routine methods in everyday life may be wasteful of time and energy. They are likely to continue so unless you use Records to detect your shortcomings.

Records are indispensable to the establishment of intelligent Standards. You can set a reasonable mark for future performance only on the basis of past Records.

Records are a *sine qua non* in the cultivation of Efficiency. You can not determine on the best way to do anything, except by experiment and Records of results.

The psychological effect of Records is not to be overlooked. You know the incentive that is derived from tangible evidence of achievement. You know the satisfaction and stimulus that you gain from seeing constantly increasing figures to your credit in a private memorandum of effort at self-improvement. I am acquainted with a highly successful business man who constantly carries such a Record in his vest pocket and sustains a strong urge by occasionally looking over it.

### IMPORTANCE OF RECORDS IN PRIVATE AFFAIRS

You must have gathered from the remarks, in the first paper on Functional Efficiency, on the disposition of leisure hours, that in matters of comparatively little consequence Efficiency is of the highest importance. This, because life in its larger aspects is made up of small things, and because the habit

and spirit of Efficiency are most easily acquired by practicing them in the lesser affairs.

The fact of having kept systematic Records relating to some of the minor matters of your private life will greatly facilitate the application of the practice to the greater matters of your business life. For the sake of practice and the establishment of efficient habits I may suggest Records which it would not be worth while keeping after they had served these purposes.

To illustrate: A young graduate of the Boston "Tech" for several years kept Records of tests in connection with the standardization of the routine tasks and conditions of his private life. He was entrusted with the work of standardizing operations in a large factory, and, although he was deficient of business experience, succeeded admirably.

The explanation of this unusual achievement is that, although practicing in a small sphere, the young man had thoroughly learned the laws of Efficiency and the manner of their operation, whilst at the same time he had acquired the efficient habit and mental attitude. He is now in a responsible position which requires the constant application of the principles of Efficiency to big business affairs, but he has long since abandoned the regulation of his private life by rules and mechanical devices.



The necessity no longer exists. Efficiency in small things is automatic with him.

If you have been half Efficient in the keeping of Records in relation to this Course your Efficiency File should contain at least 150 cards, and they will represent valuable data.

You should have a number of extracts from the lessons carded. These should be supplemented by your own thoughts on the various subjects and additional ideas derived from collateral reading, as well as pertinent experiences. Your Records of the exercises which you have practiced should afford you satisfactory evidence of improvement in various directions. You can gauge your increased power of concentration or memory. Your rowing-machine Record indicates muscular development or your deep-breathing Record, chest expansion.

If you have merely read this series of lessons, without applying the suggestions to practice, you have come very near to wasting your time. Mere theory is of no more value to you than an automobile in a show-room would be if you stood outside with a strong desire and a weak bank account.

On the assumption that you have been trying to turn the Course to the utmost practical account, I will now urge you to keep Records relating to any personal matters that may be in the least worth preserving. It is better to overdo it than to un-

derdo it at the outset. Remember, we are trying to establish a habit of physical and mental orderliness.

Then again, you can never tell when one of your Records may develop unsuspected value. A friend, who suffers from periodical attacks of neuralgia, for which he finds it difficult to obtain relief, once secured from a physician, who was a casual traveling companion, a prescription which was strikingly efficacious. About a year afterwards my friend had a violent attack of his chronic complaint and realized that he had made no Record of the prescription and had no means of securing a copy, for which he would readily have given a hundred dollars. Somewhat similar experiences to this constantly occur in the lives of men who make no effort to save information and events from slipping into the limbo of oblivion.

Next to Records of Time Consumption, the most important in your private life are those relating to Money. At least, keep a fairly detailed Record of receipts and expenditures. This almost invariably points the road to feasible economies and is often the first step in saving.

### PLANNING

In a previous paper we have discussed the wider operation of Planning in its relation to forming a

**Purpose.** Here we will consider the importance of applying the principle to minor affairs and making a systematic habit of it.

Efficient Despatching is dependent upon preparatory Plans. If you do a thing in the best way without having given any previous thought to it, you are the beneficiary of a sheer accident,—and it won't occur often.

Nevertheless, the majority of men neglect to Plan for the performance of private matters or the less consequential matters of business. Take the ordinary committee meeting by way of illustration. Several men come together without even knowing what they are going to discuss. The result is,—well, there is no more effective device in business practice for wasting time than the ordinary committee meeting.

A vast amount of friction, loss of Time and inefficiency may be avoided by laying Plans for future tasks and events. When these are of a routine character, Planning for them is, in effect, Standardizing.

There is no serious labor involved in this practice. It is merely the exercise of reasonable forethought. A large proportion of it may be made the profitable occupation of odd moments.

You have a railroad journey or an outing in prospect. Don't leave your preparations to the last

instant and incur the vexation and discomfort which arise from some oversight.

You have set aside a certain hour for study. Make a point beforehand of seeing that a suitable place will be ready for you and necessary material at hand. Otherwise, you may spend some of your apportioned time in searching for needed articles and sit down to your work in anything but a favorable frame of mind.

Or, it may be a matter of greater consequence. You have decided to commence next week on a new Schedule of Time Consumption. Plan it. Think over the project in connection with your Records and past experience. Apportion your Time intelligently, and get into the right mental attitude for carrying out your purpose.

Again, you have made up your mind to take up the study of botany, let us say. Don't sit down on a certain evening and plunge into the first book on the subject at hand, with the idea of working as long as you feel like it and resuming when a favorable opportunity offers. That is starting a task without beginning or end.

Deliberately Plan your undertaking. Set aside certain times for regularly pursuing it. Determine on the best methods and the best books by getting reliable advice. Provide the necessary equipment, note-book, specimen holder, record cards, etc.

That is rational Planning which results in Efficient Despatching.

As I said with regard to Records, many matters to which you apply the principle of Planning may not be of serious consequence in themselves, but the practice which they afford you will be of the utmost benefit. The main object is to make foresight and preparation—mental and material—habitual with you.

It may not be of much importance whether or not you glance round the bath room before going to bed in order to be sure that everything is ready for your morning toilet, but the practice of doing so will foster the habit of orderliness.

Then again, as I intimated with reference to Records, the ultimate effect of some trivial thing is often much greater than could possibly be anticipated. You get out of a cold bath to find your towel missing and spend an uncomfortable five minutes in securing a fresh one. Chilled and irritated you go to breakfast. Some petty incident, which would not ordinarily have affected you, now makes you savage. You go to work thoroughly upset and mismanage an important matter, in consequence.

George Sims, I believe it is, has a story which begins with a stale egg and ends with a murder.

**Bear in mind that, if the practices I suggest some-**

times seem to be of a trifling character, they are training along the easiest lines for greater achievement.

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## REVIEW QUESTIONS

## XIII

121. Define, Functional Efficiency.
122. Name the essentials of Functional Efficiency.
123. What is the peculiar relation of Time Efficiency to the other essentials?
124. Give one or two illustrations of the inter-relation between the different essentials.
125. Briefly state a few of the principal purposes served by Records.
126. Wherein lies the importance of Efficiency in small affairs?
127. What is the advantage of habitually planning for the little tasks and events of life?
128. Upon what is efficient Despatching dependent?
129. What important advantage is gained by Planning in small affairs?
130. What is the probable result of a Schedule drawn without Planning?

## LESSON FOURTEEN

### SCHEDULING—DESPATCHING—STANDARD- IZING

In our last lesson we considered Recording and Planning. These are simple ideas and simple processes. And so, in fact, are each of the five essentials in Functional Efficiency. There is no difficulty about performing any of them, except the difficulty which arises from our lack of will and perseverance. The methods which have been suggested for acquiring the desired habits are designed to make the minimum tax on will and to promote progress along the easiest lines. But some effort and determination are necessary, especially if a great degree of inefficiency is to be overcome. It is not advisable to try too much at once, but it is of the utmost importance to adhere rigidly to the practices which you adopt. Do not allow yourself to become discouraged by lapses and failures. You will find your task growing constantly less difficult, with a steady tendency in practice to become habitual. A few weeks of faithful effort will surely show a remarkable improvement in the functions that are the subjects of these final lessons.

Now, let us turn our attention to two other simple factors in Functional Efficiency, to wit:

### SCHEDULING AND DESPATCHING

A Schedule is nothing more nor less than a list of time or material. Emerson defines it as "an itemized statement of time to be used in definitely stated processes or operations." He goes on to say: "Your plan is a general statement; your schedule, a definite, itemized statement."

Material Schedules are of the most varied kind. You make a list of the things that you will need for an outing, of the books you must procure for a certain study, or of your year's supply of clothing. These are all schedules.

We shall only consider the Schedule in its relation to Time. In that respect it may refer to precise time for the occurrence of certain action, without regard to duration. Or, it may refer to the exact time of occurrence, as well as to the measure of time to be consumed in performance. The latter is the desirable and efficient form of Schedule, but its employment is not always practicable.

Let us suppose that you have to walk to some place of which you do not know, and have no means of ascertaining the distance. You may set an exact time for the trip, but you can not say how long it will take to make it. If you cover the ground with-



out taking any note of time, when it becomes necessary to make the journey again you are in the same state of uncertainty as at first. On the other hand, should you have walked at your usual pace, and carefully noted the time occupied, you are in a position to completely schedule your next trip.

Here you have a simple illustration of the interdependence of Schedules, Records and Standards. When you timed your walk, you standardized an operation, and if you made a note of the result for the aid of your memory, you found use for a Record. Millions of persons go through life, doing the same things over and over again without ever thinking of standardizing them, that is, without attempting to find out the best way of doing them, the time occupied, and so on. An enormous amount of waste energy, as well as innumerable mistakes, may be traced to this failure, which is an extremely common one in business life.

In considering Schedules as measures of time, emphasis must be placed upon their value as a stimulus to energy and a preventive of waste. If you have four tasks to perform in two hours and start upon them without any definite appropriation of periods, the chances are that you will not complete them in the time, or that you will give too much time to one and shirk another. Furthermore, with the two-hour spell in your mind you are apt

to be slow in getting down to hard work and prone to admit of interruptions.

Now, if you commence with certain periods apportioned, say, 30, 40, 15 and 35 minutes, the mental sense of order will in itself be a great advantage. You will concentrate at once on your work, without any feeling of hurry, but with a desire to perform the task in the scheduled time and in less, if possible. Each task represents a definite undertaking measured by time. You may go through a whole day's work in this manner, constantly keyed up and watchful of waste.

### THE NECESSITY OF DESPATCH

Scheduling is a simple thing in itself, but how important it is we immediately realize on the briefest reflection of the chaos that would prevail without Schedules. If the solar system were not operated on schedule this would be a topsy-turvy world. But take our trains, our offices, our meals, all our utilities and conveniences, in short. All the orderliness of life is dependent upon Schedules—and prompt Despatching. Schedules would lose their value if we could not depend upon the timely occurrence of the actions scheduled. And, as it is with affairs of moment and business, so it is with lesser matters. Leisure occupation that is not at all regulated by Plan, defined by Schedule and car-

ried out with Despatch, must be more or less haphazard and unprofitable.

If you will think back over a month, or even a week, it is almost certain that your memory will bring up any number of instances of Plans that have never been carried out and not a few which have been entirely abandoned because, with procrastination, there has grown a positive distaste for performance. We often defer some trifling duty, that might be discharged in fifteen minutes, until it assumes the aspect of a serious and disagreeable task. Our lives are filled with good intentions which never go any farther, because we fail to set a definite time for action, and act at the appointed time. We are everlastingly deciding to do this or that "some day," or when we "get time."

The all-important thing is to couple up our Plans with Schedules and then to Despatch them promptly. It is wonderful how smoothly life may be made to run under such conditions and what an increased extent of accomplishment is possible with even less effort. Let us form the habit in small matters. If you seriously intend to do something, set a time for the performance and **do it on time**. The main thing is not so much to establish certain rules of conduct as to create a certain mental habit. The former must be one of the chief agencies for creating the latter. This will account for the fact

that I have sometimes recommended practices which may seem to be almost trivial, and would be if they had no ulterior purpose.

I will ask you now to install a vest pocket memorandum book for what we may call temporary or casual Schedules. In this book jot down things which you intend to do, with the precise time at which they are to be done. It is not necessary to add the time to be occupied in performance. When you accomplish a scheduled action—duty or pleasure—on time, check it off. That is all.

This is a very simple practice and it may appear to be hardly worth while. Try it conscientiously for one week and you will appreciate its helpfulness. In the first place it is an aid to systematic Time Consumption. You will not engage yourself to do something at a certain time without considering your ability of performance, any more than you would draw a check without consideration of the funds to your credit. The mental effect of putting yourself on record is highly desirable in this and all other efficiency practices. The encouragement and satisfaction to be derived from definite improvement is, of course, an important consideration.

Now, as you keep this Record of scheduled undertakings, you will necessarily be establishing Standards in connection with it, and by degrees your memoranda will take on the form of complete

Schedules, at least for processes and operations of a recurrent character. (By "complete Schedules" are meant such as embrace time of Despatching and time to be occupied in performance.) Some of these you will find of value in scheduling permanent programs, such as your Time Consumption Schedule.

I am assuming that you have ere this constructed a 'Time Consumption Schedule' based on fifteen-minute periods, and covering your leisure hours. This should be kept for several weeks and until its observance becomes an easy matter. Then you can substitute for it a Schedule on broader divisions of Time, without danger of wasting the quarter hours. You must keep watch on yourself, however. It is quite probable that there will be a gradual falling off in your efficiency of Time Consumption unless you are careful. Should this occur, it may be readily corrected by putting yourself on the quarter-hour Schedule again for a week or two. It is safe to say that if you maintain the discipline for a period of twelve months you will have formed a lifelong habit of efficiency in this respect.

#### APPLICATION TO OFFICE WORK

I shall depart from the plan of this course to the extent of describing a simple but effective system of scheduling and despatching business tasks.

The necessary equipment consists of an ordinary desk diary and a small blank book. In the latter are entered, from time to time, tasks to be performed, the most urgent being starred with a red crayon.

The last half hour at the office is devoted to scheduling the work for the succeeding day. This is done by transferring items from the task book to the diary and appropriating definite times for each. The schedule is then passed to a subordinate, who sees that all documents and other material that will be needed to carry out the program shall be at hand when required.

The diary page for the day presents a series of tasks for despatch in definite periods. Many of these are standardized operations, in connection with which it is possible to make practically exact calculations. In other cases, time consumption must be estimated. On the left hand side of the page are set the scheduled periods; on the right, the actual time when the task was commenced and when it was finished, blue crayon being used in the former case and red in the latter. Regular intervals of brief rest are provided for and spent in stretching the limbs, deep breathing at an open window and relieving the eyes by gazing at distant objects.

A constant effort is maintained to despatch in

less than the scheduled time. There is great satisfaction when the accumulated gains enable an extra item to be taken from the task book and disposed of. The system keeps one keyed up, makes for mental poise, prevents waste of time, and generally enables a great increase of work to be done.

The most difficult tasks are set for the early hours of the business day, when the mind is freshest, and the period immediately following the noon break. Changes of occupation are secured as often as possible. A task which will occupy two hours is divided into two periods, separated by other work.

In connection with this system are a number of devices for saving labor and facilitating despatch. They are such, however, as each individual must arrange to suit the circumstances and character of his work.

#### THE ULTIMATE BENEFITS OF THE COURSE

The lessons of this Course must be read time and again and close thought devoted to them. The Exercises must be practiced until their purposes are fully achieved. Only in this way can you derive great and lasting benefit from the instruction.

Whatever improvement in Personal Efficiency you may gain from the Course will be reflected in your Vocational Efficiency. Every principle advanced in these papers is applicable to the conditions

of your business. In fact, every practice suggested may,—with slight modification in some instances,—be followed in your work. The underlying purpose of the Course is increase of Vocational Efficiency. It is designed to afford training to that end. Had the more direct method of applying the instruction to your business been followed your task would have been more difficult and the results slower of attainment. As it is, the effect upon your business efficiency must have been coincident with the improvement in your Personal Efficiency,—that is inevitable. You may not have been aware of its full extent, but it has been operating constantly. Now, you should begin to intelligently plan and carry out methods for the direct application to your business of the principles you have learned in this Course.

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## REVIEW QUESTIONS

### XIV

131. Name three or four forms of Schedule in common use.
132. What is the difference between a Plan and a Schedule?



133. What is a Standard of operation?
134. What are some of the chief advantages of using time Schedules?
135. What are the essential steps in Functional Efficiency between desire and consummation?
136. What is the main purpose of practising Functional Efficiency in small matters?
137. Why are Standards necessary to the effective use of time Schedules?
138. Give an illustration from everyday life of the necessity of Standards.
139. Name three important advantages to be derived from Scheduling the day's work.
140. Are the principles advanced in this Course applicable to your business?

## Appendix

### ANSWERS TO REVIEW QUESTIONS

1. Personal Efficiency is the mental and physical ability to conceive and execute in the easiest, quickest and most economical manner; that is to say, in the best way.
2. Better result, in less time and with less effort.
3. (1) General and purely personal. (2) Technical or vocational.
4. The existence of the former is essential to the existence of the latter.
5. Efficiency in comparatively small matters.
6. To live his life in the manner most conducive to his own benefit and that of others.
7. Upbuilding and Eradication.
8. Will, Perseverance, Self-denial and Discipline.
9. Personal Efficiency will have a direct effect upon your work and a strong influence on your success in life.
10. Separation of the cream of the instruction and impressing it upon the memory.
11. Modern psychologists use the term "Suggestion" to signify impressions made upon the mind by various

agencies; by physical sensations and physical objects. It also implies direct statements, especially repetitions, the influence of which arises from the supposed authority of the source.

12. Advertisements, plays, conversations, actions of strangers, expressions of public men.
13. The Sub-Conscious Mind is the field in which Suggestion takes root and from which its fruits spring.
14. By cultivating moods and creating conditions unfavorable to them, as well as by facilitating the reception of Suggestions contrary to those which it is desired to exclude.
15. Auto-Suggestion, or Suggestion directed to Self by Self.
16. An efficient Personality manifesting in Mental, Physical and Functional Efficiency.
17. Creating a counter-habit.
18. "Character is the sum total of traits and qualities acquired by the use or modification of original endowments."
19. (1) Clear conception of the Ideal Personality and the quality-elements of which it is to be composed. (2) Self-Analysis, enabling a comparison of the actual and ideal. (3) The formation of a definite system for the cultivation of certain qualities and the eradication of certain others. (4) Constant fostering of newly-acquired qualities until they become permanently rooted in the character.
20. The statement of a banker on financial matters will

be accepted without question, as it is *taken for granted* that he knows.

21. Courage, Patience, Energy, Perseverance and Decision.
22. (1) Sitting without movement for five minutes.  
(2) Depriving oneself of a favorite beverage.  
(3) Billiard playing with concentration.
23. Confidence of success.
24. Purpose. ➤
25. Frequent reflection on the purpose; realization of additional advantages, and fresh points of interest.
26. Steady energy, constant courage, self-confidence, hopeful patience and sustained interest.
27. The ability to note progress and possession of standards for future effort.
28. Concentration and Will.
29. The early morning when the mind is clearest and most vigorous.
30. *As soon as the Will begins to weaken*, seek fresh points of view, new interest and additional motives for adherence to resolution.
31. Uncontrolled imagination, lack of self-mastery, weak reason, ill-health.
32. Habitually and determinedly doing the thing one fears.
33. By reacting on the mind it sets up a feeling in harmony with itself.
34. Walk briskly, whistling the while, and you will

shortly experience a feeling of elation. Occupy the mind for half an hour with depressing thoughts and you may determine by actual test, that your physical strength has appreciably diminished in the meantime.

35. Never avoid a situation involving the Fear-condition in question, but, on the contrary, seek occasions for facing it. Employ auto-suggestion by constant assertion of Courage and denial of the besetting Fear.
36. Physical, intellectual and moral.
37. Because Courage is essentially a mental condition.
38. By excluding from the mind everything but the matter of chief immediate concern..
39. They set up a process of true chemical poisoning in the system.
40. Wholesome diet, vigorous exercise and abundant sleep.
41. Because the effects of effort are immediate and the process of cultivation is entirely pleasurable.
42. Beneficial effects on health, general mental condition and capacity for work.
43. Hygienic conditions at home and at work; general good health; wholesome food; regular exercise; deep breathing; sufficient sleep.
44. Self-estimation at 100 per cent. of your true value,—exactly, if possible, but certainly no less.
45. Because it is acting along the line of habit which is always the easiest direction to pursue.

46. In the former case the more stable resources of the character are called into play; graver consequences are involved; there is usually some time for preparation.
47. Schooling the brain to instant action of the desired nature when the occasion rises.
48. Because it is senseless to be sad or anxious about matters that cannot be mended. When conditions can be remedied and we are doing our best to improve them, there is ample reason to be cheerfully optimistic.
49. They should be analyzed in order to discover causes and decide on measures for the prevention or recurrence—then dismissed from the mind.
50. Maintaining sympathy with our fellows and interest in their welfare.
51. First, that of an all-round balanced personality; second, the condition of complete self-possession in the person.
52. The fact that so comparatively few of them have any serious interests outside of their business to occupy their minds after hours.
53. By this is meant development in the direction of general culture as well as in the line of your vocation.
54. Sufficient exercise; good digestion; timely relaxation; ample rest and habitual deep breathing.
55. It is essentially a mental quality with a considerable proportion of the physical element in it.

56. The fixing in one's mind upon a subject in itself prevents mind-wandering, agitation or disturbance. Then, again, the ability to concentrate at will upon any chosen subject enables one to control the mental activities and eliminate disturbing and undesirable thought.
57. "Hustle" implies hurry and haste, consequently it is inconsistent with controlled and well-considered effort. Calm, intelligent, energetic action is infinitely more effective.
58. Superficial observation and superficial attention.
59. Concentration upon the subject to be remembered and interest in it.
60. With practice it may be made the greatest aid. For example, anything which you commit to your mind during your last waking moments for resurrection the next day, let us say, will almost invariably be remembered at the desired time.
61. A well-conceived ideal and a clear-cut plan for pursuing it.
62. The principal and predominating Purpose in life; in a less degree, any major purpose.
63. The effect of crystallizing, strengthening and expanding it.
64. A minor Ideal which is directly connected with an Ultimate Ideal and contributes to its attainment.
- \* 65. Ideals which, though perhaps important in themselves, are not directly connected with either the Ultimate or Contributory Ideals. The Lateral

Ideals may, however, influence the other Ideals one way or another.

66. First, their desirability; second, their worth compared with the effort necessary to their attainment; third, their effect on the Ultimate and other Ideals; and fourth, the capacity for pursuing them successfully.
67. The possession of aptitude and perseverance to attain it.
68. Because the realization would have a tendency to stop progress.
69. Because without such a conception you cannot form a definite plan for pursuing it.
70. You must be stronger and better for it and gain in satisfaction of self-respect.
71. First, investigation of causes; second, decision on remedial measures; third, a well-considered plan to be adhered to until the result is secured.
72. Proper food, right breathing, rational clothing, good ventilation, physical and mental health, exercise and rest.
73. Keeping the spine straight.
74. Plentiful fresh air and exercise, without recourse to medicine.
75. Derangements of the digestive or nervous systems and eye-strain.
76. A tonic effect on the nervous system, general increase of vitality and the energizing of the mental faculties.



77. Because the close connection between the visual centers and the brain centers lead to the greatest variety of functional derangement as a consequence of eye-strain.
78. It should be held so that the line of vision is at right-angles to the face when the body is in a normal position.
79. In all such activities the mind should be concentrated as intensely as possible upon the task in hand. For example, in all exercises the mental application should be coincident with the physical; in rest and relaxation the mental condition must be made to harmonize with the physical state, and so on.
80. Because in the case of each man there are certain conditions under which he can live and work best and these must be discovered by himself.
81. (1) Excess; (2) Speed; (3) Lack of discrimination.
82. Because the stomach is often trained to false desire and because instinctive cravings may not have sound ground.
83. Any substance which is capable of being assimilated by the human organism and utilized in its normal functions.
84. Milk, eggs, grains, vegetables, fruits, sugar and fats.
85. The value or efficiency of a certain food as a nutritive agent.
86. By reducing the quantity of food and diminishing the meat element.

87. (1) Heat; (2) Tissue building; (3) Mineral salts; (4) Vitamines.
88. As a carbohydrate.
89. Phosphorus, sulphur, iron and lime.
90. The entire process of converting food into cellular tissue.
91. Because muscle, once developed, needs attention to be kept in condition; otherwise there is a danger of physical deterioration resultant from cessation of the customary exercise.
92. The great difficulty in maintaining interest in them. After the first flush of enthusiasm and novelty they assume the nature of drudgery and hard work.
93. They should balance, in the sense that the more food consumed the greater the amount of exercise needed, and vice versa.
94. One which is regular and which brings practically all the muscles of the body into play.
95. Swimming, rowing and fencing.
96. Not as a rule and never unless it be of the simplest kind. The rowing machine is a pronounced exception. The trouble with apparatus as a rule is that it stimulates to excessive exertion.
97. That it shall become a pleasure part of the daily routine.
98. Some form which will bring into play the larger trunk muscles, the arms and the upper extremities.
99. On the contrary, it is advisable to develop no more than one has practical need for.

100. The inter-relation of mind and body is so closely established that the former may be made to play a direct part in physical exercise toward the production of the desired result.
101. It is that action and relaxation shall alternate at intervals, which will avoid exhaustion and difficult recuperation.
102. That of intense application broken by frequent short rests.
103. It is a condition of poisoning occasioned by the presence in the circulatory system of waste in excessive amount. So long as action is maintained this excess is increased, but under rest it is automatically carried off.
104. It is not. What actually occurs in such a state is not the annihilation of power but its suspension by clogging of the machinery, so to speak. As soon as this is cleared, energy immediately becomes available for further effort.
105. By working hard for spells of, say, an hour or so, and interspersing them with periods of ten or fifteen minutes of complete physical rest. It must be remembered that mental activity can be maintained much longer than physical activity.
106. Excessive indulgence in food, tobacco, and alcohol; insufficient sleep or exercise; worry; over-anxiety; incessant thought upon business without proper diversion.
107. Arranging the tasks of the day so that the most difficult and important will be given precedence

and performed whilst the mental and physical powers are freshest; this, in conjunction with the suggested method of frequent and short spells of rest.

108. By training the Sub-Conscious Mind to activity, under direction, during sleep.
109. It is not, because any amount of sleep in excess of actual requirements is enervating.
110. By making physical and mental tests of his capacity under different periods of sleep.
111. Some system of Time Consumption, because Time is the primary essential of all achievement.
112. Higher standards of business ethics and keener competition in all branches of business have had much to do with it, but the chief factor has been self-interest. Men have awakened to a realization of the beneficial effect which may be produced upon their vocational affairs by appropriate disposition of their leisure.
113. It should not be restricted to abstinence from harmful habits but must be extended to the cultivation of desirable ones. In other words, it must be positive, not merely negative.
114. His work-day involving strain upon nerves and physical organs, his "after hours" must provide rest and diversion, both of which may be secured whilst putting time to profitable use.
115. Honest and thorough examination of the conditions to be reformed.

116. It demands that the plan for the improvement of use of time must start with a close investigation of the present manner of using it.
117. By systematic use of it and reduction of waste.
118. On the contrary, it will result in removing many harassing conditions and creating a sense of complete control over one's time and activities.
119. That depends entirely upon the use which is made of the former. It may be, and is, with many highly efficient men, the most valuable portion of all their time. During leisure they sow the seed that bears fruit in business hours.
120. Keeping account of it, avoiding waste and planning for profitable employment.
121. It is the practical application of the principles of Personal Efficiency and depends for its full effectiveness upon Physical Efficiency and Mental Efficiency.
122. Time, Records, Plans, Schedules, Despatching and Standardizing.
123. It is the foundation basis of each and all.
124. Despatching cannot be efficiently performed without previous Plans and Schedules. Operations can only be Standardized by the employment of Records and the economic regulation of Time. Intelligent Plans are dependent upon Records of fact, which may be material or mental.
125. They preserve knowledge; afford data; indicate short cuts; reveal waste; and mark progress.

126. In the fact that the larger issues of life are made up of small details and the habit of Efficiency is most easily acquired by practice in smaller things.
127. The formation of the habit will tend to intelligent and regular planning in the important affairs of business.
128. Upon preparatory Plans.
129. It makes foresight and preparation habitual.
130. In all likelihood some portions of it will prove impracticable when it comes to Despatching.
131. A railroad time-table; a bank deposit slip; a laundry list; an inventory of goods.
132. The former is a general statement; the latter a specific and detailed statement.
133. The best way of performing any operation. That is to say, the quickest, easiest and most economical as to material or money.
134. They stimulate energy, check wastes, and induce orderliness.
135. First Planning, then Scheduling, and lastly Despatching. That is to say, a clearly defined idea of the thing wanted, a time arrangement for action, and the action itself.
136. The formation of habits which will be comparatively easy to apply to more important matters.
137. Because unless you have definite ways of doing certain things it is impossible to calculate upon the time which will be required to do them.

138. Unless you have Standard ways of dressing, a Standard time for your breakfast and a Standard method of reaching the office you could never tell from one day to another at which hour you would be there.
139. (1) Saving of Time. (2) Facility in Despatch.  
(3) Mental orderliness.
140. Most assuredly and you should begin to plan methods for making the application.



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